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ANALYTICAL REVIEW,

OR

HISTORY OF LITERATURE,

DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN,

CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS,

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,
WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE

LITERARY INTELLIGENCE OF EUROPE, &c.

"At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
"censura tempus teratur; sed plane *historice* res ipsæ narrentur, *judicium*
"parcius interponatur." *BACON de historia literaria conscribenda.*

V O L. XIX.

FROM MAY TO AUGUST INCLUSIVE, 1794

L O N D O N:

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ANALYTICAL REVIEW

HISTORY OF LITERATURE



Academiae Cantabrigiensis
Tiber.

T H E
ANALYTICAL REVIEW,

For MAY, 1794.

T R A V E L S.

ART. I. *The Rhine: or, a Journey from Utrecht to Franckfort, &c.*

By T. Cogan, M. D.

[Concluded from p. 426, VOL. XVIII.]

FROM the account which we have given of the first volume of this tour, our readers will perceive, that they are not to expect in it a minute detail concerning cities, churches, and paintings; but will look for something more novel, and, on that account at least, more entertaining, in the reflections of an ingenious and enlightened traveller on various objects and occurrences, as they pass under his observation.

The second volume opens with a visit to Bruhl, the country residence of the elector of Cologne, of which a brief account is given. Bonn, the next city which our traveller visits, attracts his particular attention, and furnishes him with an opportunity both for description and reflection. A conversation is here related upon the questions, whether a military man can be justified in forsaking the service, to which he has bound himself by oaths, in compliance with a higher call from the general voice of the people: and, whether a national militia would not supersede the necessity of a standing army.

Setting out from Bonn towards Coblenz, Dr. C. passes through a country affording magnificent views, of which he gives the following picturesque description.

P. 44. 'In the road from Bonn to Andernach, which is about half way to Coblenz, the scene is very sublime. The Siebengebirge stand as centinels to guard the entrance into this defile; and though their lofty heads seem to triumph over all their neighbours, yet do the mountains on each side the current become bold, lofty, and massive, as we advance towards the south. Some of them present an ample surface to the cultivator. Others approach so near to the perpendicular, that it is impossible to behold the husbandman at his labours, without fearful apprehensions, lest an unlucky fall should precipitate him into the river. In other parts they spurn at cultivation; and their bare iron rock bids defiance to all the machinations of art to render it fertile. Some of these rocks dart upwards, in a pyramidal form, and present at their summit the appearance of castles, mouldering into dust.'

At Coblenz, after visiting the elector's palace, and the castle of Ehrenbreitstein, our traveller returns to his inn, where he had met

with a *petit-maitre*, on whose character he makes the following lively remarks.

P. 73. 'The plan being settled, and horses ordered to set off immediately after dinner, we had time to contemplate the respectable count Bauermann, in whom indolence, affectation, and effeminacy were intimately united. Every sentence forced from his lips was uttered with an indolent languor. But the most interesting part of his conversation related to himself. He complained of nervous head-achs; of being troubled with the vapours; confessed that he sat at table not to eat, but *pour chasser l'ennui*, for a few moments. My friend observed, that had the count traversed the city, and mounted the rocks of Ehrenbreitstein with us, he would have been cured of all his complaints. An universal smile indicated that this mental physician had found out the disease by the remedy he prescribed.

'I must confess, my dear sir, that the sight of an effeminate *petit-maitre* always inspires me with melancholy. A thousand ideas of the lugubrious kind immediately present themselves to my imagination. I sometimes pity him for being so discontented with his sex, as to make perpetual, somewhat promising, and yet ineffectual efforts to change it. At other times I view in the person of a *petit-maitre* a specimen of the human species, that, in its eager attempts to escape rude and savage nature, passes rapidly into the region of monkeys, without once stopping at man!

'Bauermann properly signifies husbandman, or cultivator; and if there be any truth in etymology, some one of count Bauermann's ancestors must have been an industrious labourer, who cultivated the fruits of the earth, and this his offspring starts forth a butterfly that consumes them! It was, doubtless, the masculine strength, undaunted courage, or mental powers of some ancestor that attracted the notice, and received the patronage of his sovereign; and thus ennobled the race: but behold what a shameful miracle! Heart of oak has begotten a very tooth-pick! Hands of iron are degenerated into machines, to sustain Brussel's lace! Courage, unsubdued by an host of enemies, has produced a son dying of the vapours, and trembling at a rude breath of air! Mental powers, that regulated domestic, and awed foreign politics, are succeeded by a pericranium that reflects honour upon no soul living, excepting its hair-dresser!!! And this thing recalls to remembrance, with a blush, the MAN that gave rise to its existence, because his name was not preceded by an unmeaning appellation.'

Through Rims and Nassau, our traveller passes to Schwalbach, a public bath, the Matlock of this part of Germany, where a short conversation passes on republics. On his way from this place towards Mentz he passes by a forest, which leads him into the following pleasant reverie:

P. 92. 'There is no one object, perhaps, so calculated to strike the imagination, as an extensive forest. One may crowd a thousand ideas into it in a moment. If you should ever be tempted to write a romance, my good sir, let your principal scenes, I beseech you, lie within, or contiguous to a forest. It will make you such a master of your subject, that you may begin, carry on, and terminate every event just as you please. A wood is a most excellent retreat for your pious hermit, from the vanities of the world, if you mean to introduce one; and it affords an abundance of nourishment for his moderate desires.

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A benighted traveller is best lost in a wood : if your tale requires it, you may easily suffocate him in a slough ; or you may place the glimmering lamp at the one-paned window of an humble cottage, conduct him through briars and thorns, and whistling winds, and piercing cold, to the hospitable shed of a wood-cutter ; warm his chilled limbs with the faggots that lie ready at the door ; make his humble fare taste superior to the most delicate viands ; and his bed of straw softer to his wearied limbs than one of down.

• A wood affords a safe retreat for lovers blessed and blessing ; while it yields, at every step, the most favourable opportunity for a desponding swain to end his misery, by suspending himself upon a tree.

• The thick umbrageous forest offers a welcome shade, from the burning glow of the mid-day sun ; and the silver beams of the placid moon, twinkle most delightfully through the branches, after that scorching luminary has taken his leave of our hemisphere : or if you can dispense with her beams, you are free to light up as many glow-worms as you please, or now and then treat us with a Will-o'-the-wisp.

• There are few forests so full of timber, and of underwood, but a platform may be found, for the young men and maidens of the neighbouring hamlet to enjoy the rural dance, at the sound of the pipe and tabor, as often as you please to permit them.

• If the scene lies in Germany, you may, with the utmost propriety, stock your forests with every species of game. You may send the huntsmen in with their dogs, to start the hare, the partridge, the pheasant, the hart, or the wild boar. You may represent the young lord of the district as the most eager in the pursuit, wandering, through the keenness of a sportsman, from his companions, bewildered, fatigued, and faint, arriving, by accident, at the habitation of a forester, entertained by the good woman of the house, in a most hospitable manner, falling in love with her beautiful daughter ; and you may either help him to seduce her, or oblige him, by the irresistible charms of her person, and the invincible virtues of her mind, to demand her of the astonished parents in honourable marriage.

• If you are fond of the horrible, you may let any number of wild beasts loose in the forest, and give them as much human blood to suck as you chuse. If you are disposed for highway robberies, you may place a desperate banditti in ambush, ready to dart upon unwary passengers, adding slaughter to rapine, and dragging the screaming or the fainting beauty to their inaccessible retreat. Are you disposed for the romantic ? You may build an enchanted castle for some enormous giant, in the thickest part of the forest ; surround it with a mote and draw-bridge ; trace many a footstep to the dread abode, but not one on the return. Or you may enable him to convey the devoted victim to inevitable destruction, without a trace ; for in a thick wood you have an opportunity of making a labyrinth as intricate as you please. But if there be a spark of humanity in your bosom, you will raise up a valiant knight, possessed of a counter charm, by which he subdues the tyrant, and sets the captives free.

• If your taste lies in miniature pieces, you may create a legion of elves and fairies, give them a dance upon the green sod, put them to bed in a cowslip's bell, mount them on a bat's back, or give them an hazle-nut for their carriage,

Made by the joiner squirrel, or old grub,
 Time out of mind the fairies coach-maker.
 The waggon spokes made of long spiders' legs,
 The cover of the wings of grasshoppers,
 The traces of the finallest spider's web;
 The colour of the moon-shine's watry beam;
 The whip of cricket-bone, the lash of film,
 The waggoner a small grey-coated gnat, &c.

* Or you may command them to steal honey-bags from the humble bees :

And for night-tapers crop their waxen thighs,
 And light them at the fiery glow-worm's eyes.

* Oh, imagination! what a charming play-fellow art thou! Pity that thy visions should ever disturb our quiet; pity that thy delusions should ever conduct us into fatal errors.'

Remarking the toleration which is granted to jews, but to no one sect of heretical christians, Dr. C. makes the following sensible and liberal reflections :

P. 106. * It is true, from the total extinction of other sects, the town is free from religious controversy; but its tranquillity is stagnation. It has been remarked by some one, I forget whom, that scarcely any subject is worth the trouble of discussion, excepting those which have met with the greatest obstacles to discussion, religion and politics. These are certainly the most important, as they relate to our welfare in both worlds; and their native dignity is manifested by the extensive influence they have upon the human mind, when the free investigation of them is allowed. No subjects are so well calculated to inspire the community at large with what is usually termed GOOD SENSE. Where the free discussion of these is prohibited, a few speculative men may cultivate the various branches of philosophy, and may acquire classical knowledge; but the ideas of the PEOPLE are contracted, their minds servile and bigotted, and their conversation frivolous; unless, indeed, they find means to cultivate their minds, and perhaps save their souls by stealth. It sometimes happens that the intellectual faculties work rapidly and effectually, though in secret, and that a treasure of solid knowledge lies concealed under an external conformity to public authority and established creeds. But in religious affairs, men become hypocrites; and in politics, the yoke is rendered galling by their *perceiving* that it is a yoke. Extremes beget each other. From credulity they sink into infidelity; and from passive obedience and non-resistance they are liable to burst forth into anarchy, when they feel their powers competent to resistance. The philosophical spirit that is already prevalent in this city, is doubtless preparatory for some momentous change at a future period: for in proportion as knowledge is diffused, the mind becomes restless under that state of servility which sits easy upon the ignorant. If there be any truth in these remarks, genuine policy will consist in the most liberal toleration of free discussion. The love of truth would then become a common cause. One class of sentiments not being under the frown of ecclesiastical or civil authority, and another supported by its smiles, they would each be appreciated according to their sterling value. We should

should exchange our love of *notions* for the love of truth, and become as impatient of error as we are now of contradiction. Will you object, my friend, that universal scepticism would prevail? I answer, that it *must* prevail, where improved sense enables men to discover the absurdities of established principles, and the mind is impeded in its ardent desires to find out better. I acknowledge also, that upon their first liberation, a thousand crude conjectures and imperfect notions would be proposed and adopted. But these would soon be rejected for clearer and more consonant ideas, if they were communicated without restraint. In renouncing ancient prejudices, on account of their manifest absurdity, some degree of scepticism is natural, and perhaps unavoidable. To use a medical or surgical phrase, it is a solution of continuity, previously requisite for a new organization. To use a catholic phrase, it is the purgatory through which the mind must pass to the enjoyment of true wisdom and knowledge. To use a chemical phrase, it is the putrefactive fermentation attending the dissolution of old systems, which live in the generation of exhilarating truths. The partial view of things which a fettered mind must take, will naturally lead to infidelity; give full scope, and infidelity will finally terminate in a creed consonant with the nature of God, and productive of the happiness of man.'

After some remarks on the principal public buildings at Mentz, our traveller detains his reader with a long, but very interesting inquiry, concerning the place which is entitled to the honour of the invention of printing. The three places which have contended for this honour are Strasburg, Mentz, and Haerlem. Dr. C., who appears to have taken a great deal of pains to investigate the truth on this much controverted point, examines distinctly the respective pretensions of each. The result of his research (for the particulars of which we must refer the reader to the work) is, that the art of printing, or that art by which copies of any writing can be multiplied at pleasure by means of an impression, instead of being separately transcribed, was invented by Laurence Coster of Haerlem, about the year 1430.

An excursion to Franckfort introduces remarks upon commerce, and upon the observance of sUNDAY; and a particular detail of the ceremony of electing an emperor of Germany, attended with many customs, which, as the author justly remarks, having lost the principles and manners that introduced, and gave them originally an importance, now appear childish and absurd. 'When the first persons of the empire,' says he, 'act the most conspicuous parts in these public exhibitions, they sink themselves down to a level with the actors in Theſpis's cart, or the representatives of lady Godina, or bishop Blaze.' These ceremonies, however, were omitted upon the election of the present emperor. We pass over the author's description of them, as every day will render them less interesting, to make room for the following account of that part of the fair at Franckfort which concerns literature, with some particulars respecting the literary journals of Germany.

P. 259. 'You will, doubtless, smile when you are told that these two fairs are the grand marts for the sale of literature. I must also acquaint you that a large number of manufacturers are kept in pay, in order to multiply thoughts for the fairs. By these indefatigable labourers several thousands of volumes, of all sorts and sizes, are annually made up for sale. The pay is generally by measure, rather than
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by weight, as lawyers are paid with you, simply by lines and letters, whatever these may express. However, the prices depend in many instances upon the nature of the work, or the degree of reputation the manufacturer may have acquired. Translations are of the lower order, and will not, as I am informed, fetch more than two rix dollars, or two and a half per sheet. The next are small abridgments of large works.—Then follows the opposite employment, making a large compilation from a number of smaller publications. Sermons used formerly to furnish a small retail trade; but these, with treatises on theology according to the orthodox system, are much upon the decline. Heresy is risen nearly at par. Philosophical dissertations are also upon the decline; but they still bear a decent market price. General histories are quite a drug. Plays and romances increase in numbers and value; and of late the authors of political disquisitions have considerably raised their price.

* You are not to imagine that a poor author will venture to trade upon his own foundation. He cannot wait so many months for his money; nor dares he to expose himself to the rise and fall of the market. Most of them are engaged and paid by their principals, who take the whole risk upon themselves. An editor of note generally sends a waggon load of science twice a year either to Franckfort or Leipzig, folded as the sheets came from the press. These are purchased by lesser booksellers, and distributed over the country by a third class of retail venders.

* The annual publications at the two fairs amount to upwards of five thousand volumes; and the number of authors is computed to be about the same. This is not improbable, for if your writers of abridgments can turn off three volumes per annum, a grave compiler will, on the contrary, labour three years at a single volume. A professed writer of romances may work up about two in *one* year; but then your philosophic and metaphysical writers will not be able to digest their systems in less than *three* or *four* years. Thus, by nicely adjusting and balancing accounts, we may allow that, *cæteris paribus*, every man may supply the community with his volume per annum.

* As a proof of the zeal and assiduity with which the Germans apply to the subject of literature, I shall transmit to you the following particulars relative to the conducting of the periodical work, entitled *Allgemeine Literatur-Zeitung*, or Journal of General Literature, published at Jena. In the year 1790, the number of writers employed in that work, including those who died within the year, amounted to not less than three hundred and nine. Of these, one hundred and seventeen were professors in the Germanic and foreign universities; ninety six in higher or inferior offices in church and state; thirteen clergymen; seven librarians of princes, counts, &c. sixteen physicians; four doctors of music; seven who have no professional character.—The books reviewed in that work amounted to one thousand eight hundred and five. Of these, one thousand three hundred and ninety-seven were written by Germans; four hundred and eight were foreign productions; one hundred and seventy-three were published by fellow labourers. The corresponding members of this literary fraternity in different parts of Europe are one hundred and thirteen in number.

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* The Review published at Jena is the principal, but not the only one. There are several others by no means deficient in merit. Its chief rival is the *Gottingische anzeigen von gelehrten sachen*, i. e. Gottingen's Tidings of learned Publications. These are published in numbers, three or four times in the week, so as to form about two hundred and ten in a year. This literary journal is upon a smaller scale than the other. Not more than six hundred, or six hundred and fifty books are reviewed in it annually, but it is well conducted.

* I have lately seen proposals for a new Journal, under the title of *Annalen des Geographischen und Statistischen Wissenschaften*, i. e. Annals of Geographical and Statistical Science. It is under the direction of professor Zimmermann of Brunswick. According to the plan of this work, its chief object will relate to geographical, political, and statistical disquisitions; but a review of new publications in the german and foreign languages will not be omitted. A number of the literati are already engaged for the undertaking. It is to come out in monthly numbers of six sheets each; six numbers are to constitute a volume. New maps will be occasionally added. The price is three dollars and a half per volume.

* I have not heard what degree of encouragement this undertaking has received. Notwithstanding the professor's known abilities in this department, I question whether the subjects will be sufficiently popular for a periodical publication. If it be continued for years, as is the design, I fear that the reader will be obliged to crawl like a snail over the face of the globe, and feel himself wearied before he gets half-way.

* To the above may be added the following account of publications exposed to sale at Leipzig in the course of the years 1790 and 1791. Their number at the autumnal fair 1790, was not more than one thousand and fifty-five: of these sixty-five were musical compositions, and forty-two translations from foreign languages, particularly from the english. But at the fair held in the spring, the number was more than double, being two thousand three hundred and forty-eight. In the year 1791, the publications amounted to three thousand five hundred and four, exclusive of school books, smaller pamphlets, and some works that were published at the expence of their authors. It is observable, says my author, that works of imagination, and political disquisitions, which were formerly the most scarce, are now become the most popular species of writing.

A story is next related of a quarrel between an orthodox and an heretical clergyman, in which is mentioned an introduction to a sermon written in imitation of Sterne. In the introduction the following incident is supposed to have given rise to the discourse.

P. 270. * Uncle Toby took a walk with his trusty corporal Trim. They met on the road an emaciated frenchman, in a tattered uniform, halting upon a crutch, as he had lost a leg. He took off his hat with down cast eyes, without uttering a syllable; but his dejected countenance was truly eloquent. The major gave him some shillings without attending to their number. Trim took a penny out of his pocket, but called him, as he gave it, a *french dog*. The major continued silent a few seconds, and then turning to Trim, he said, Trim, he is a man and not a *dog*. The french invalid was hopping behind them. Upon this speech of the major, Trim gave him another penny,

and again added *french dog*. This man, Trim, is a *soldier*! Trim looked at him stedfastly, gave him another penny, and repeated *french dog*. And Trim, he has been a *brave* soldier, he has fought for his country, and has been desperately wounded. Trim pressed his hand, while he gave him a fourth penny, but repeated *french dog*. And Trim, this soldier is a worthy though unfortunate husband, who has a wife and four small children to maintain. Trim, with tears in his eyes, gave all that he had in his pocket, but still called him *french dog*, though in a softer tone. When the major returned home, he mentioned the affair to Yorick. Yorick answered, it is plain that Trim hates, with all his heart, the whole french nation, as being an enemy to his country, but he loves every individual in it that deserves respect.'

After returning from Franckfort to Mentz, our traveller took a boat and sailed down the Rhine. Hints towards a description of this passage are given in a humorous style; and the reader is taken a few miles out of his way, upon the river Nahe, to the city of Kreuzenach, given by Charlemagne as a present to his supposed friend Erchard, bishop of Spire, to communicate to him the following affecting anecdote.

P. 303. ' You recollect that the long reign of this emperor was marked with misfortunes, which are principally ascribed to his quarrel with the clergy, and the animosities they had excited against him for having reclaimed those possessions, which had been lavished upon them by his predecessors; and yet terrified at the anathema of the pope, he was compelled to remain three days and three nights, in the depth of winter, in the court-yard of the pope's palace at Conosa, bare footed, imploring absolution in the most humiliating terms. You may also recollect that he was afterwards dethroned by his son, detained some time in prison, and afterwards reduced to the most abject poverty. In this state he applied to the sycophant of his prosperity, who resided at Kreuzenach in luxurious ease. Maier, a german historian, relates the circumstance in the following manner. " The unfortunate emperor came to the castle in as wretched a state as when he waited at the palace of Conosa, stript to his shirt, and bare-footed. He had the attitude, voice, and humiliated aspect of a common beggar. He looked up with a timid eye to that bishop, who had been his most intimate friend in the days of his prosperity, and to whom he had been so lavish of his bounties, in hopes to receive consolation and support in the countenance of his former dependant. He then glanced his eye over the stately dome which he himself had built, and seemed to say, behold my claim to commiseration! while the briny tear trickled down his grief-worn cheek, into the wounds which the heavy chains of his rebellious son had inflicted. He now ventures to exclaim, with faltering accent, *I have lost empire and hope! For the love of God throw me a morsel of bread upon the ground I have given you!* The supercilious and inhuman priest pretended that he could dispose of nothing without the consent of his chapter, and finally dismissed him with an oath—*By the mother of Jesus I will not assist you.*"

The castle of Ehrenfels, and the town of Bacherach are next described. Surrounded with vineyards, and approaching a rock, on which it is said that an altar formerly stood, whereon the romans used

used to sacrifice to Bacchus, a gentleman in the party sung a favourite german song in praise of rhenish wine: both the words and musical notes of this song are given. Other songs in the same spirit are added. These are very naturally succeeded by a pretty long dissertation on rhenish wine, which appears to have been written by a connoisseur. Of the protestant principality of Neuweid, under it's own prince, the following pleasing account is given.

P. 357. 'The present prince of Neuweid, in imitation of his ancestors, is the friend and father of his people. Every plan is adopted to render them industrious and happy;—not only is every species of manufactory encouraged, but every religious sect enjoys full toleration. Jews, hernhutters, or moravians, catholics, lutherans, and protestants, are permitted to worship the one universal Father, each in his own manner, and are thus habituated to consider themselves as brethren. Being children of the same parent, subjects of the same moral government, candidates alike for a future state, they are taught to reflect, that the articles in which they agree, are of infinitely greater importance than those in which they differ, and that the minutiae of speculative opinions cannot annihilate the primary duty of brotherly love. The *protestant* is the established religion; but, as far as we could learn, it had no other external privilege, than that of tolling the bell to church; and the different sectaries, instead of being disconcerted at the sound, regulate the hours of their worship also by its summons.

'Several instances were given us of the beneficence of this prince, and his paternal attention to the welfare of his subjects, but I shall only mention the following:—As he was taking a walk with his family, he stopped at the workshop of a smith, who was standing inactive before his door. "Whence comes it," says the prince, "that I have not heard the sound of your hammers of late?" "Alas, sir, I have no iron, and a loss I sustained the last week, has deprived me of the means to procure some." "How much iron can you work up in a week?" "To the value of about ten crowns." "Well," answered the prince, "I shall enquire whether this be a fact, or whether you tell me a falsehood to excuse your indolence." The prince, upon enquiry, was convinced of the truth of the smith's assertion, and he sent him the ten crowns the day following. The smith purchased the requisite materials: joy and gratitude gave such unusual strength to his arm, that the strokes of his hammer were heard much farther than usual.'

P. 364. 'To judge from external appearance, and also from the representation of those who have enjoyed the best opportunity of knowing, the inhabitants of Neuweid may be said to form one numerous and contented family. Industry, good order, morality, and religion, are respected; and vice never makes an accidental appearance without exciting indignation, and feeling a blush. The city is sufficiently large for all the purposes of brisk trade; but not so populous as to conceal or encourage immoralities. The enjoyments of the inhabitants are not of the most gay and lively kind; they chiefly consist in health, peace, and competence. This place affords no room for the restlessness of ambition, no place for specious eloquence, no opportunity for the exertion of those talents which have personal distinctions, or the lust of power for their object. It affords little encouragement for the display of fruitless imagination, nor would it reward with its approbation,

approbation, that class of ideas which shine like a meteor for the moment, without diffusing permanent light, or producing substantial good. But every hint that can be shapen into form for the comfort or elegancies of life; every idea that is the prototype of a something to be realized, is fostered and protected with care and with success.

‘ If we contemplate this community at Neuweid, in a political point of view, it affords an example and a lesson, for both princes and people. It demonstrates that under a wise and good government, the real influence and substantial happiness of the superior, are rendered permanent, or rather *progressive*, by the progressive prosperity of the subject. It proves, that subjects will be most disposed to obedience, where they are firmly convinced that their principal is actuated by an unremitted attention to their welfare. It proves, that respectful obedience to wise and equal laws, is the source of tranquil enjoyment, and the cement of society; and it manifests, that subjects, at large, are infinitely more satisfied, and enjoy a greater portion of happiness, where they exercise a due confidence in their superiors, whose political knowledge must exceed their own, than if every man was to become his own legislator, or to be engaged in the pursuit of that species of liberty, which is mostly accompanied with the latent desire of becoming his neighbour’s sovereign; that is more eager to possess *power* than to possess competent knowledge, wisdom, and benevolence, to give it a proper direction.’

With these judicious reflections we close our extracts from these volumes; which we without hesitation recommend to our readers, as containing a great variety of amusing and interesting matter.

O. S.

ANTIQUITIES.

ART. II. *Nenia Britannica: or a sepulchral History of Great Britain; from the earliest Period to its general Conversion to Christianity. Including a complete Series of the British, Roman, and Saxon sepulchral Rites and Ceremonies, with the Contents of several hundred Burial Places, opened under a careful Inspection of the Author. The Barrows containing Urns, Swords, Spearheads, Daggers, Knives, Battleaxes, Shields, and Armillæ:—Decorations of Women: Consisting of Gems, portable Ornaments, Bracelets, Beads, Gold and Silver Buckles, Broaches ornamented with precious Stones; several magical Instruments; some very scarce and unpublished Coins; and a Variety of other curious Relics deposited with the Dead. Tending to illustrate the early Part of, and to fix on a more unquestionable Criterion for the Study of Antiquity: To which are added, Observations on the Celtic, British, Roman, and Danish Barrows, discovered in Britain.* By the Reverend James Douglas, F. A. S. Chaplain to his Royal Highness the Prince of Wales. Folio. About 200 pa. with 36 plates and 11 vignettes. Pr. 3l. 13s. 6d. in boards. Whites. 1793.

THE study of antiquities has in all ages engaged the attention of the learned and the curious, and, when directed to rational and proper objects, must be allowed to merit the gratitude of the public. The present author has chosen a subject connected with our history, which it seems to have been his design to elucidate; and this will assuredly

render the volume now before us more valuable to the inhabitants of this country, than those dry and unentertaining dissertations, which have no other aim than to display an useless profusion of labour and of learning.

The reasons, that have induced him to undertake this work, will however be best learned from his own preface, which, as it is short, we shall here transcribe.

‘ If the study of antiquity be undertaken in the cause of history, it will rescue itself from a reproach indiscriminately and fastidiously bestowed on works which have been deemed frivolous. In proportion as this study has been neglected by ancient or modern historians, authority will be found to deviate from conjecture, and the eye of reason more or less taught to discern the fable which the pomp of history has decorated; it should therefore, instead of being accounted the dreg, be styled the alembic, from which is drawn the purity or perfection of literature. The inscription or the medal are the only facts which can obviate error, and produce the substitutes for the deficiency of ancient records: when these are wanting, in vain will the human mind be gratified by the most acute investigation; incredulity will arise in proportion as the judgment is matured. By contemplating the relics discovered in our ancient sepultures, the historian may have an opportunity of comparing them with similar relics found in different places, and on which arguments have been grounded by authors who have written on the ancient inhabitants of Britain. If a medal or an inscription be found in a sepulchre among other relics, the undoubted characteristic of the customs of a people at the time of the deposit, and the superscription on the medal or the inscription evincing a low period, it will be a self evident position, that similar relics under similar forms of sepulture, discovered in other parts of the island, cannot apply to a period more remote; hence the most trifling fact will invalidate many received opinions, and history be reduced to a more critical analysis. To explore this country in all directions, to violate the sacred ashes of the dead, and which human nature must feel reluctant to undertake, to drag to light the concealed treasures of old times, were a labour beyond the capacity of one man; and as a sense of duty to his professional studies has confined the author to certain limits, much of this interesting pursuit has been left to other antiquaries, whose labours will doubtless produce a succession of discoveries, which, by degrees, will convey a great accession of light to the dark pages of history. He is, however, amply gratified, if what has been hitherto accomplished will be deemed sufficient to acquit him of those obligations by which he stands pledged to the public. No position in the work has been assumed on mere conjecture; and when deductions have been made, they have been founded on a scrupulous comparison of facts; but, free to form his own opinion, the work has been arranged under such heads, that the reader may frame his own conclusions, without any apprehension of being involved in the confusion of self-opinionated theory. All nations deriving their origin apparently from one common stock, have used in many respects the same funeral customs; but the progress of society having evidently produced many specific distinctions, they may be methodically arranged, and the identity of a people recognized.’

Mr.

Mr. D. commences his labours with a description of the small conic *tumuli*, that are frequently discovered in this island, and which, we are told, are productive, 'when neatly and correctly explored,' of many curious and valuable data.

'These *tumuli**, it is added, 'are generally found on barren ground; on commons, moors, sometimes on parochial grounds near villages, of no great name or importance in history. When discovered on cultivated land, their cones, or congeries have been levelled by tillage; and it is only by a casual discovery with the plow, or the accidental use of the spade or pickaxe, that the contents of these interments have been found. They seldom exceed thirty-three feet in diameter; the smallest thirteen; the medium twenty-three; and the largest thirty-three. They are raised of earth, sometimes excavated from a spot of ground near the range, and sometimes very neatly fashioned, with the circumjacent sod raised from the plane: their height was originally proportioned to their circumference; but time has compressed their cones, and in many places laid them almost level to the surface of the ground. They are generally surrounded with a narrow trench, which seems to have been fashioned from a funeral superstitious custom, and not applied to the common or ordinary intent of sepulchral decoration. The cist in which the body was deposited, is not always of the same depth; sometimes it does not penetrate the native soil more than half a foot; but when the body has been sumptuously buried, it will exceed ten feet.'

Fig. 1. Plate 1. p. 3. represents an horizontal section of a *tumulus* opened on Chatham lines, in september 1779. The head of the body, which had been a male adult, was placed towards the south. The nine other figures in this plate consist of an iron spearhead, and umbo of a shield, the metal reduced to a *calx*, and liable to be disunited by the smallest pressure; an iron stud with a pin in the centre; a brass buckle; a bottle of red earth, found at the feet of the skeleton; a thin plate of iron, apparently belonging to the umbo; a knife, iron studs, and an iron sword, the blade from the handle measuring thirty inches.

The second *tumulus* examined by our author was situated at some distance from the former, and contained a variety of articles.

Fig. 9. (p. 2.) represents a silver spoon, 'ornamented with garnets, the bowl perforated, and washed with gold, which is in some places much worn off.' This is conjectured in a note, to have been a magical instrument, and it is supposed, that 'these *tumuli* relics' have been introduced into this island from the east. Several shards and pebbles, 'which are by no means natives of the chalk,' and which are supposed to have been intentionally thrown in with the body, were found here. Mr. D. considers it as not improbable, that the custom here alluded to furnished Shakespear with this line in Hamlet:

"Shards, flints, and pebbles should be thrown on her."

* * They are mentioned by Richard of Cirencester as the graves of the Britons; *Sepulchrum tumulus ex cespitibus eregit*. Cap. 111. p. 8. Sect. 23. which the sequel will prove them to be, and raised about the fifth century.'

'Those

'Those persons,' he adds, 'who committed suicide, being deprived of the christian rites of burial, were perhaps interred after this manner, peculiar to the pagans.'

In *tumulus* iv (p. 4. fig. 5. and 8.) were found a glass cup, of a deep green colour, supposed to contain the *aqua magica*, and a crystal ball, also made use of in magical incantations.

Fig. 1. No. 1. p. 5. is a representation of a beautiful circular fibula, 'composed of a thin fillagre plate of gold on a plate of silver, $1\frac{7}{8}$ inches diameter, and $\frac{1}{8}$ of an inch in thickness is the whole *fibula*, but the gold plate does not extend beyond the four small hemispheres.'

Fig. 1. 2. and 3. No. 2. plate 5. are specimens of *sheers*, not unlike those used at present in some of our manufactures. They are supposed to have been deposited in the fifth century, and on this conjecture Mr. D. grounds an attack on 'that superficial dazzling writer, le sieur Voltaire,' who says in *Diction. Philos. chap. on Luxury*, 'the invention of scissars, or sheers, is not certainly of remote antiquity.' It is to be observed however, that Voltaire's language is so very loose and indeterminate, that it defies conviction; for who can affix any precise idea to the term 'remote antiquity?'

Tumulus xiv. The author received the drawings of the 'magnificent relics,' found in this *tumulus*, from a friend. The *fibula*, or broach, (No. 6 and 7. Pl. 10.) is here supposed to be 'the most elegant sepulchral relic discovered in Britain.'

Under the title of *Miscellanea Antiqua* are exhibited a variety of other sepulchral relics. We shall here mention a few, found in the graves of women: (Pl. xviii. fig. 1.) a brass box containing thread, from a barrow at Shepherd's-well, or Sibertswold; (fig. 7.) a brass needle, from a barrow at Kingston; (fig. 9.) an ivory comb, and, (fig. 10.) a large indian cowry, from the range of barrows at Kingston, Burham downs, &c. Plate xx. fig. 6. represents an iron instrument to curl the hair, and fig. 10. a metal *speculum*.

The small 'campaniform barrows in clusters' are attributed to a colony of greek christians, who, in A. D. 668, came into Britain in order to instruct the saxon youth.

As the author's reasoning is at least specious, if not satisfactory, we shall here transcribe a short passage relative to this curious subject.

'If any connection can be thus applied from the discoveries in these graves, to this colony of greek christians, the difficulty to assign the relics in question to their right owners will be cleared up, and the most perfect and consistent analogy produced. This suggestion will be found as singular as it is curious, and the historic relation will assign a satisfactory reason why these *small tumuli* in clusters have been found more generally in Kent, than in any other part of the kingdom. The circular *fibulae*, of such singular and superior beauty to other discoveries of this nature; the glass mosaic pendant ornaments in plate xxi; the East-india shells; beads of singular workmanship; gothic art in the *fibulae* plate 11 and xv; glass vessels similar to those described by *Paulus Arringhius*, in his *Roma Subterranea*, Lib. iii. c. xxii. p. 297; and which in our barrows may have served for similar purposes; and every other sepulchral relic descriptive of the same mode of inhumation among the primitive christians in the greek and roman empires, prove the relics to be of eastern origin. The affinity of the ornaments of the Morlach women in the grecian islands

to these relics, which modern travellers have proved, by the insular situation of the inhabitants, to have been preserved, without much variation, from the bysantine period to the present day, will be also a strong voucher for this conclusion. The custom of magical and superstitious ceremonies, so uncommonly prevalent in the greek islands, will also apply in the most satisfactory manner, to the undoubted discoveries of similar relics in the small conic tumuli; and which ceremonies history has produced every decisive reason for concluding were introduced among the rites of the primitive christians. Imposing arts of such influence among an unlettered and ignorant people, would readily find their value in fascinating their minds, and rendering them more open to the christian conversion. The magical use of the crystal ball, frequently found in these tumuli, were evidently brought from the east; whence Paracelsus and Dr. Dee, in the time of Charles I. were first supposed to have introduced them; but proved in the course of this work to have existed in this country ages before this period. The coin of Clovis, found in a barrow of the cluster of Sibertswold (plate xx.), will introduce a chain of facts to establish a similar coincidence of customs with the french nation at this period of his enquiry, and to attest their saxon claim. This coin will also establish a similar analogy of sepulchral relics between those discovered at Tournay, so often mentioned in this work, and those which are found in this country. Ethelbert, the first saxon christian king, a descendant of Hengist, 150 years after his arrival in Britain, married the lady Bertha, daughter of Clothaire the first king of France; a pious christian princess, whom the king permitted before his conversion to adhere to her persuasion, and to entertain bishop Luidheard in her suite, which were all composed of christians. Clovis, a christian prince, the first founder of the french monarchy, died anno 511; seventy-one years before king Etheldred's conversion, which appears to have followed soon after his marriage with queen Bertha. This pendant coin, of singular rarity, adorned with a loop, therefore evinces its having been worn by a christian at this period, and supports the argument in favour of a saxon and french intercourse. From the valuable discovery of these curious coins, a period could be thus assigned to these small barrows in clusters; a proof established of their christian claim, and a sure ground discovered, on which the antiquary can raise other arguments to found a history of our more ancient barrows. The period of time we may thus recapitulate from A. D. 582, of Ethelbert the first saxon king's conversion to A. D. 742, the period when cemeteries were connected to religious edifices; hence 160 years will be the longest period of their existence, and which will be found to accord with the history of the rise of our early christian establishment.

Under the title of 'Sepulchral Remains of the Romans,' we are presented with some specimens of pottery found in this island, and in the austrian low countries, which, by their beauty of shape and exquisiteness of workmanship, cannot fail to attract the admiration of every beholder. The author on this, as on every other occasion, endeavours to draw conclusions from the analogy to be discovered between similar relics, disinterred at different places.

In the work now before us, Mr. D. has displayed great learning, and indefatigable attention; we have to lament, however, that he has occupied

occupied his leisure moments with overturning the hypotheses of others, rather than establishing any precise system of his own. The plates, which are numerous, seem to have been executed in *aqua-tinta* by himself, and convey a very correct idea of the objects meant to be delineated. s.

TRANSACTIONS OF SOCIETIES.

ART. III. *Philosophical Transactions of the Royal Society of London, for the Year 1793. Part I. 4to. 258 p. 14 plates. Price 8s. sewed. Elmsley. 1792.*

Art. 1. contains an account of two rainbows, seen at the same time, at Alverstoke, Hants, July 9, 1792. By the rev. Mr. Sturges. Communicated by William Heberden, M. D. F. R. S.—This phenomenon, Mr. S. informs us, appeared during a thunder storm, the sun shining bright, and low in the horizon towards the north-west. Each of the rainbows was attended by a secondary one, faint indeed, but still discernible. The two primary rainbows formed a curvilinear angle, of which the inferiour side was the longer and the more permanent.—The observer conceives that the superiour arch was formed by the reflection of the sun from the sea, which, being at the time calm and smooth, acted as a speculum, and produced the image of the inferiour bow.

Art. 2. A description of the double horned rhinoceros of Sumatra. By William Bell, surgeon in the service of the East-India company at Beencoolen. Communicated by sir Joseph Banks, bart. P. R. S.—The shape of this animal is much like that of the hog. The colour is generally of a brownish ash; under the belly, between the legs and folds of the skin, a dirty, flesh colour.—The head much resembles that of the single horned rhinoceros: the eyes are small, and of a brown colour. It has no appearance of armour, as is observed in the other species of this animal.

Art. 3. A description of a species of *chaetodon*, called by the malays *ecan bonna*. By William Bell, surgeon, &c.—This fish is broad, flat, and of a lead colour: the belly is flat, white, and in some places tinged with green. The eyes are a bright yellow. The body is covered with small semicircular scales. It's length is generally about eighteen inches.—The skeleton is very singular, many of the bones having tumours of considerable size. These, in the first which Mr. Bell dissected, he supposed to be *exostoses* arising from disease; but on dissecting a second, he found precisely similar tumours in the corresponding bones. What can be the use of these tumours, Mr. B. observes, it is difficult to say: but that they are natural and not adventitious is sufficiently evident; for the fishermen informed him, that they are invariably found in this fish. They are of a spongy substance, are easily cut, and full of oil.

Art. 4. An account of some discoveries made by Mr. Galvani of Bologna, with experiments and observations on them. In two letters from Mr. Alexander Volta, F. R. S. professor of natural philosophy in the university of Pavia, to Mr. Tiberius Cavallo, F. R. S.—Galvani's experiment, on which Volta's observations are founded, was as follows.—He took a frog, and having nearly separated the back bone from the rest of the body, left the thighs attached to it only by the crural nerves, which he laid bare. The animal thus prepared he placed either in contact,

contact, or nearly so, with some metal or good conductor, or, which he found answer still better, between two similar conductors, one of which was turned towards the thighs or one of the muscles, the other towards the spine or nerves. In this position the electric fluid was transmitted through the animal, and at every spark of the conductor the thighs were violently shocked, contracting and darting forward with surprising activity.—It was this experiment, says Mr. V., which led to the great discovery of animal electricity, pertaining not only to animals whose blood is cold, but to others also. From this and some other experiments, it appeared evident to Mr. G., that the electric fluid tends incessantly to pass from one part to another in a living subject, and likewise in limbs after amputation, if they possessed but a small degree of vitality; that it tends to pass from the nerves to the muscles, and conversely; and that muscular motion is owing to this transmission of the electric fluid.—This theory, Mr. V. conceives, is to be admitted only in part; and delivers it as his opinion, founded on a variety of experiments, that the muscles are only mediately affected by the fluid—that *their* motion is entirely owing to it's action on the nerves, which, being moved by the electric current, communicate the motion to their proper muscles. To show, that it was by no means necessary to make the discharge between the nerves and muscles as Mr. G. supposed, Mr. Volta made the following experiment. He compressed with a pair of pincers the sciatic nerve a little above it's insertion into the thigh, and applied about half an inch higher a piece of metal to the nerve detached from it's adherent parts, and supported by a thread, a plate of glass, or any other nonconductor. Then placing on the pincers a Leyden phial, containing a very small charge, he formed a communication between the pincers and the piece of metal; and though the charge was not sufficient to produce the smallest spark, it convulsed the muscles of the leg and thigh.—That the baring of the nerve is not necessary to produce these convulsions, Dr. V. shows by the following experiment. He applied a piece of tin foil to the back of a living frog, and a piece of money (for the metals must be different) under it's belly, and by forming a communication excited the same convulsions, though not so forcibly as when the nerve was bare. Similar effects were in the same way produced in birds, hares, dogs, and other small quadrupeds; nay, what is more surprising, in detached muscles and parts of muscles.—From a variety of experiments of this nature, Dr. V. apprehends, that all animals, which have distinct members, distinct articulations, with muscles proper for the motion of those muscles which are called *flexors*, are subject to such electrical influence; but that worms and other insects, which have a vermicular motion, and have no sufficiently distinct members and articulations, are not similarly affected by it.—He proceeds to advance a theory, of the truth of which, he says, he entertains but little doubt. It is—that all those muscles, over which the will has any power, are capable of being convulsed by the electric fluid: but that those muscles, over which the will has no direct power, as those of the ventricle, intestines, &c. are not affected by it, when employed as already mentioned, that is, by small shocks of artificial electricity, or by the feeble current produced by different pieces of metal.—In confirmation of this theory he says, that a piece of muscular flesh, cut from the thigh of a lamb, killed about half an hour before,

though

though insensible to every mechanical and chemical stimulus, was powerfully affected by the electric fluid—and that on the contrary the heart fresh torn from the animal resisted the influence of the metallic coats, and remained perfectly insensible.—The article is concluded with a few experiments, tending to support the author's hypothesis.

Art. 5. *Further particulars respecting the observatory at Benares, of which an account, with plates, is given by sir Robert Barker, in the 67th vol. of the Philosophical Transactions. In a letter to William Marsden, esq. F. R. S. from John Lloyd Williams, esq. of Benares.*—With respect to this observatory, Mr. W. informs us, that the bramins, who attended him, were all of opinion that it had never been, and was indeed incapable of being used for any nice or accurate observations. It seems to have been erected more for ostentation than the advancement of astronomical science. The construction of the equinoctial dial is somewhat curious. Mr. W. describes it thus:

P. 47. 'It is a circular stone, fronting north and south, but inclining towards the south. The diameter of the south face is 2 feet $2\frac{1}{4}$ inches, a perpendicular line falling from the top will give one foot distance from the bottom of the inclined plane. In the south front of this stands a small stone pillar, distance 3 feet 8 inches; a line drawn from the centre of this dial to the point on the top of the pillar, will, by its shadow, give the time of the day. On the *nadir* side of this dial, the stone is 4 feet 7 inches diameter; on the centre of which is a small iron stile, with a hole in it, perpendicular to its plane; and in the perpendicular line of the chord are placed two small irons. A line passing through the hole in the stile, and each end applied to the forementioned irons, gives a shadow, which denotes the hour, &c.'

Art. 6, 7. Contain some observations on the comet discovered in 1793, by the rev. Edward Gregory, M. A. rector of Langar, Nottinghamshire, and the rev. Neville Maskelyne, D. D. F. R. S. astronomer royal, and other observers.—This comet Mr. G. observed, for the first time, on the evening of the 8th of January 1793, before the expiration of twilight. It appeared then like a star of the second magnitude; but hazy and indistinct. When night came on, it's real character was easily perceived, the coma being of a white light, hazy, and ill defined. There was as yet no nucleus, or any appearance of a tail; but after it had passed the meridian under the pole, and had ascended to a considerable altitude, Mr. G. observed a faint, but sufficiently evident, tail, and discovered also that it had increased it's right ascension and polar distance. On the 10th, 11th, and 12th, the tail was brighter. It's greatest right ascension, as observed by Mr. Gregory, was on Jan. the 11th $10^{\circ} 6' 59''$ —it's least, observed by Mr. Step. Lee, on 14th $0^{\circ} 18' 12''$ —it's greatest declination was on 11th Jan. $71^{\circ} 1' 42''$ N.—it's greatest declination S. was on 7th Feb. $4^{\circ} 41' 11''$ —it's greatest long. was on 8th Jan. $7^{\circ} 2' 29' 3''$ —it's least on 18th $1^{\circ} 3' 45' 36''$ —it's greatest lat. was on 11th Jan. $76^{\circ} 9' 8''$ N.—it's greatest S. lat. was on 7th Feb. $18^{\circ} 50' 1''$.

Art. 8. *Account of the method of making ice at Benares. In a letter to William Marsden, esq. F. R. S. from John Lloyd Williams, esq. of Benares.*—This memoir is introduced with observing, that in tropical regions the boiling of water is generally supposed to be previously necessary

necessary to its congelation.—This hypothesis Mr. W. opposes from nine years experience, having repeatedly seen large quantities of ice formed without any such preparation, even when the thermometer stood as high as 40° .—The method of making ice at Seerore, near Benares, Mr. W. describes thus :

P. 57. ' A space of ground of about four acres, nearly level, is divided into square plats, from four to five feet wide. The borders are raised, by earth taken from the surface of the plats, to about four inches; the cavities are filled up with dry straw, or sugar-cane haum, laid smooth, on which are placed as many broad shallow pans, of unglazed earth, as the spaces will hold. These pans are so extremely porous, that their outides become moist the instant water is put into them; they are smeared with butter on the inside, to prevent the ice from adhering to them, and this it is necessary to repeat every three or four days; it would otherwise be impossible to remove the ice without either breaking the vessel, or spending more time in effecting it than could be afforded, where so much is to be done in so short a time. In the afternoon these pans are all filled with water, by persons who walk along the borders or ridges. About five in the morning, they begin to remove the ice from the pans; which is done by striking an iron hook into the centre of it, and by that means breaking it into several pieces. If the pans have been many days without smearing, and it happens that the whole of the water is frozen, it is almost impossible to extract the ice without breaking the pan. The number of pans exposed at one time, is computed at about one hundred thousand, and there are employed, in filling them with water in the evenings, and taking out the ice in the mornings, about three hundred men, women, and children; the water is taken from a well contiguous to the spot. New vessels, being most porous, answer best.'

Art. 9. *Account of two instances of uncommon formation, in the viscera of the human body.* By Mr. John Abernethy, assistant surgeon to St. Bartholomew's hospital. Communicated by Sir Joseph Banks, bart.—The peculiarities of the first case consisted in an uncommon transposition of the heart, and distribution of the blood-vessels, together with a very strange, and as Mr. A. believes, singular formation of the liver. The subject was a female infant, measuring two feet in length, and, as was conjectured, about ten months old. The muscles of the child were large and firm, and the appearance of the body strongly indicated, that, when alive, it possessed great vigour of constitution. The situation of the heart was reversed: its basis was placed a little to the left of the sternum, while the apex extended considerably to the right, and pointed against the space between the sixth and seventh ribs. The aorta, after it had emerged from the posteriour, or what is in other subjects the left ventricle of the heart, extended its arch from the left to the right side; but afterwards pursued its ordinary course. The inferior aorta gave off the coeliac, which as usual divided into three branches: however that artery which was distributed to the liver appeared larger than common: it exceeded, by more than one third, the size of the splenic artery of this subject. This was the only vessel which supplied the liver with blood. The liver was of the ordinary size; but had not the usual inclination to the right side of the body. It was situated in the middle of the upper part of the abdomen, and nearly an equal por-
tion.

tion of the gland extended into each hypocondrium. The intestines did not contain much faecal matter, but it was deeply tinged with bile. No cause was discovered to which the child's death could be assigned.

The peculiarities of the second consisted in an uncommon formation of the alimentary canal, measuring in a body four feet three inches long, no less in diameter than three inches, its dimensions being at the same time nearly equal in every part. The matter with which the canal was distended was of a grayish colour, of a pulpy consistence, having little foetor, and quite unlike the usual faecal contents of the large intestines.—The length of the colon was extraordinary. It ascended, as usual, to the right hypocondrium, and then was reflected downward to the pelvis; it reascended to the left hypocondrium, and then pursued its usual course. The subject contained scarce any small viscera, and these with the stomach lay perfectly collapsed. The utmost length of the intestinal tube, instead of measuring about twenty-seven feet, measured only six. The patient died, as Mr. A. supposes, from a want of intestinal evacuation. The description of the first case is accompanied with plates, representing the structure and situation of the parts.

Art. 10. *An account of the equatorial instrument.* By Sir George Shuckburgh, bart. F. R. S.—This memoir is one of the most valuable in the collection, and we regret exceedingly that we cannot abridge it for the benefit of our readers: but as a description of the instrument without plates would be almost unintelligible, we must refer the curious in astronomical mechanism to the volume itself. To the description are subjoined seven tables, for the purpose of clearing observations from the effects of parallax and refraction.

Art. 11. *Additional observations on the method of making ice at Benares.* In a letter from John Lloyd Williams, Esq.—There is nothing in this article which merits particular notice. To the end of the volume is annexed, as usual, the meteorological journal of the weather for 1792.

Y.

NATURAL PHILOSOPHY.

ART. IV. *A View of Nature, in Letters to a Traveller among the Alps. With Reflections on atheistical Philosophy, now exemplified in France.* By Richard Joseph Sullivan, Esq. F. R. S. and F. A. S. In Six Volumes. 8vo. 2928 p. pr. 1l. 16s. in boards. Beckett. 1794.

THE voluminous work, here presented to the public, was undertaken, as the author informs us in his preface, principally with a view to expose the fallacy of the atheistical philosophy, and to show how little support it's advocates can derive, either from physics, when well understood, or from metaphysics, when cleared of extravagancy. This object is also expressly pointed out in the title, and with a particular reference to recent occurrences. It must not, however, be inferred from this account, either that the work has any concern with temporary politics, or that it is to be considered merely in the light of a new contribution to the enormous pile, which encumbers the magazines of learning, under

the head of theological controversy. The author's plan is much more comprehensive. It embraces almost the whole field of philosophy, both physical and metaphysical, and presents before the reader, in the easy and pleasant form of epistolary correspondence, a summary of the principal doctrines which have been taught by modern philosophers in various branches of science; at the same time occasionally entertaining him with epifodical excursions, which could not so properly have found a place in a systematic work.

In so extensive an undertaking as this, it was not to be expected that the author should rely entirely upon his own powers. *Science*, as he justly remarks, is only a continual accumulation of knowledge from the contribution of individuals. He has therefore very reasonably thought himself at liberty to gather up materials, from every quarter to which he has had access; and has not judged it necessary, through a mere affectation of novelty, to depart from the language of the writers he has consulted. The work is, however, by no means a mere abridgment, or digest of the opinions of others. The author has inquired diligently, and thought closely, and he gives the result of his speculations with the freedom and ease, and at the same time with the accuracy and depth, of a master in science. In those parts of the work where he communicates his own conceptions, he appears more concerned to express them clearly and forcibly, than to cloath them with studied ornaments; but the native vigour of his fancy, and ardour of his feelings, give throughout a lively and interesting air to the composition, and not unfrequently embellish it with original graces.

The scientific treasures of this work are so copious and various, that it would be altogether impracticable for us to draw up an analysis of the whole. Yet our plan requires, that we endeavour to give our readers some information concerning the contents of these volumes, and the kind of instruction or entertainment they are intended to afford. The several subjects, on which Mr. Sullivan treats, may be classed under the four heads, of physics, antiquities, metaphysics, and theology. In the present article, we shall chiefly confine our attention to the first of these divisions.

Five introductory letters are employed in stating the author's design of counteracting those early prejudices against religion, which are often contracted in travelling; in expressing his sentiments on the value of philosophical studies, and the practicability of pursuing them in the midst of active life; in representing the dignity and importance of the study of nature; and in describing the state of mind with which it should be pursued.

Contemplating the varied surface of the globe, as an object which at once excites admiration, and invites inquiry, the author first adverts to the question, which has so much interested the attention of philosophers, concerning the formation of the earth, and examines the principal hypotheses which ingenious men have framed for the solution of this problem. An outline is given of Burnet's, Whiston's, Woodward's, Le Cat's, and Buffon's theories; and judicious remarks are added to show the insufficiency of each.

each. On that part of Buffon's system, which supposes the earth to have been originally in a state of liquefaction, Mr. S. makes the following ingenious remarks. VOL. I. P. 59.

' In regard to the vitreous state of the globe, all its parts speak so loudly against this doctrine that it is almost unnecessary to descend to particulars. In what manner could the calcareous and vegetable matters have so accumulated in the bowels of the earth, had it been originally vitrescent? Or how could the innumerable strata of other heterogeneous substances, so regularly and so effectually have fixed themselves in the very heart of this glassy matter?

' If every thing indeed we see, and every thing we do not see; if all the earth, the mountains, the rocks, the stones, the trees, the flowers, all were originally of the substance of glass, the human frame itself must likewise have been of glass: man and beast must have been of the consistency of a bottle. A whimsical idea this, but still one for which Buffon, had he warily looked about him, would have found a solution. Becher was, many years before him, perfectly acquainted with animal glass. He tells us in unequivocal terms, "*Homo vitrum est, et in vitrum redigi potest, sicut et omnia animalia.*" He regrets that those nations who drank out of the skulls of their enemies, had not been acquainted with the art of converting them into glass. He even shews that it would be possible to form a series of one's ancestors in glass, in like manner as you could have them in statuary. "A skeleton of nineteen pounds," says he, "burned, affords five pounds of phosphoric glass." But the fact is, that granites and flints cannot be formed by fire. "I will allow," says Bergman, (and whose authority is greater than Bergman's?) "that chrystals may be produced by the dry method, and I know several ways of obtaining them both by fusion and sublimation; but I can never be persuaded that the zeolite has been produced by the assistance of fire: or that a granite, which consists of clear quartz chrystals, solid feld spar, and mica, could have been able to support a fusion without the quartz bursting or becoming opaque; or the feld spar becoming soft and liquid, which it even does in a weak fire.

' As to flints, it was for a long time, and by many, as well as by Buffon, supposed that they were the production of fire, and of a sudden condensation. It was even averred, that flints could be artificially made by a process of fire; and the truth of the opinion was rested on flints never having been found to contain petrifications, or the marks of any organized body. But, on better observation, the reverse is found true; for nothing is more common in cabinets, than flints containing not only petrifications, but even marks of organized bodies, surrounding the petrifications. Moreover, not the smallest trace of the action of fire is ever to be discerned, either in the flints themselves, or in the substances which contain them. On the contrary, calcareous substances are in general found where flints are embedded; which is of itself an unequivocal and satisfactory confirmation of their formation in water. "Madrepores, and fossil shells, with other calcareous matters," says Rome de l'Isle, "form themselves into

silice, in proportion as the fixed air, which is a constituent part of their substances, is disengaged by some other acid, and is replaced by that acid. Hence quartz, agate, silice, and flint, according to the degree of homogeneity, which the aggregate of the new combination has acquired. Nor is it uncommon to find a shell the nucleus or the mould of a silice; the interior part filled with crystallizations of quartz; and the surrounding mass, a common agate or flinty substance." "In the neighbourhood of Beauvais in France," says Monnet, "silice is to be found in abundance, exhibiting all the marks of the different passages de la craie, a l'état de la pierre a fusil. I express myself so," says he, "because I think it cannot be doubted that chalky or calcareous matters, are those from which silice is formed." Cronstedt is of the same opinion.'

Mr. Raspe being introduced as an opponent to Buffon, his notion concerning the formation of islands and mountains is considered; De Luc's doctrine of primordial and secondary mountains is stated; and the opinions of Mr. Pallas, of sir W. Hamilton, and Borelli, on the volcanic formation of mountains are examined. A summary view is next taken of Whitehurst's, and Dr. Hutton's theories; and it is in conclusion pronounced, that the great problem, concerning the manner in which the earth was formed, remains still unsolved, and is not to be solved by man.

The subject next discussed is the ancient doctrine of atoms; their infinite divisibility is questioned; the existence of the powers both of attraction and repulsion, as essential properties of matter, is maintained; and Newton's doctrine of *vis inertiae* is vindicated,

After some general remarks on the elements, and on the opinions of the ancients, of the cartesian, and of other modern philosophers concerning them, fire, air, water and earth, are treated of distinctly, and at large. Concerning fire, it is inquired, whether it be a primary substance, or the mere effect of motion, and whether light and fire be the same. The rays of light projected from the sun are supposed to perform a perpetual circulation. The notion of an internal fire in the earth is examined; and it is maintained, that the element of fire, in a fixed state, pervades all nature.—Of air, the principal characters are described; the causes of its elasticity are inquired into; the constituent parts of the atmosphere are considered; and various observations are made upon the phenomenon of winds. The different kinds of air, or permanently elastic fluids, are distinctly treated of, and their effect in the operations of nature well explained. On this curious subject we shall extract our author's account of the reciprocal action of plants and animals on air, and the benefits arising from each. VOL. I. P. 266.

'Odour, the old chymists said, was an indication of that which modern chymists have proved to be phlogiston. The most delicate flower, as I have already observed, considerably injures air. For instance, nothing is sweeter than a rose, and yet the effluvia from a rose are far from being favourable to the air in which they are confined. In a certain quantity of atmospheric air, the air they would yield would be so noxious, that an animal would immediately expire in it. And hence the odours which arise copiously

copiously from bodies, without diminishing their weight, may be supposed to be occasioned, not by an actual diffusion of the substance, but by the modification of the more subtile phlogistic spirit which is continually passing through their pores. But many of the discharges, especially from the surface of the body, and from the lungs, are, even in the most healthy persons, in a state not very remote from putrefaction; but in persons labouring under disease, they are still of a more noxious nature *. Nor are we to stop even here. Fresh meat, even without the least sign of putrescency, phlogisticates common air to a great degree, and in a very short time. This inflammable air, or phlogiston, (for, like ice and the vapour of water, they are one and the same substance) is rendered pure and wholesome, by that which, in a state of decay, is equally, if not in a superior degree, deleterious, I mean the vegetable kingdom.

* Animal substances have at all times a strong disposition to putrefaction, while the tendency to it in vegetables is slow; and the reason probably is, that the air in animals is mostly inflammable, but that in vegetables fixible. However this may be, it is an indisputable fact, that putrid air is rendered wholesome by the means of vegetation perfectly in health, and the plants growing in situations natural to them †. The noxious effluvium, or phlogiston, is in some measure extracted from the air by means of the plants, or the phlogiston of the air unites with their exhalations, and they thereby render the remainder more fit for respiration. They, in short, imbibe the superabundant phlogiston; for fluid fire, as well as fluid air, is imbibed by plants in their growth.

† In the whole œconomy of nature we in this manner see, that one substance purifies another. Thus fire purifies water. It purifies it by distillation, when it raises it in vapour, and lets it fall in rain; and farther still by filtration, when keeping it fluid, it suffers that rain to percolate the earth ‡. Animal substances, when mixed with earth, and applied as manure, are converted into sweet vegetables; and putrid substances, mixed with air, may in the same manner be supposed to have a similar effect; but flowers and fruits, we have already observed, and even the roots of plants, when kept out of ground, generally yield bad air, and contaminate the atmospheric air, especially in the night. Yet, the leaves of these plants, while growing, struck by the rays of the sun, are sources whence exhale a continual torrent of pure air, destined to renovate the atmosphere.

‡ Plants, as I have already explained, begin to yield dephlogisticated air a few hours after the sun has made his appearance, and cease, in general, with the close of the day. In a clear day, they yield more than when it is cloudy. It is also greater when the plants are more exposed to the sun, than when they are situated in shady places. From all which it is demonstrable, that the damage done by plants in the night-time, is more than coun-

* * Adair.

† Priestley.

‡ Ibid.

terbalanced by the benefit they afford in the day-time. By a rough calculation, it has been found that the poisonous air, yielded during the whole night by any plant, could not amount to the one-hundred part of the dephlogisticated air, which the same plant yielded in two hours in a fine day. Plants, in themselves, do not generate dephlogisticated air, they merely filtrate the common air, and separate the phlogiston from it; which phlogiston is absorbed by the plants, and incorporated into their nature. In this operation they do just the contrary of what is performed by animals: they in their vegetation absorb phlogiston from the air; whereas animals, by their respiration, separate the phlogiston from the bodies, and give it to the air. Hence it is that, phlogiston being one of the principal nutriments of vegetables, vegetation is so strong in the neighbourhood of large towns; for large towns, from the number of fires, the breathing of multitudes, and various other phlogistic processes, send into the atmosphere a prodigious quantity of phlogiston, which being afterwards precipitated, or caught by the leaves, gives them a vigour and growth greatly superior to those in the country; of this you may easily be convinced by experiment: 'or, put two vegetables under glass jars, as nearly alike as possible, and serve the one with phlogisticated, and the other with atmospheric air, the former you will find shall be strong, healthy, and considerably grown, while the latter shall have lost its colour, be yellow, sickly, and drooping.'

In treating on water, Mr. S. explains it's general properties; compares it's fluid and solid states; inquires whether water be a simple element; and examines into the nature of fluidity. He next considers it as formed into a mass in the ocean; and treats of it's saltiness, it's depth, and it's supplies. Halley's theory of the origin of rivers is examined, and found liable to material objections: and it is conjectured, that rivers may be derived from subterraneous waters by attraction, or by evaporation, forming with the ocean a perpetual circulation.—Dr. Hamilton's theory of the ascent of aqueous vapour by solution; Mr. Eele's, by the electrical fluid; and De Luc's, formed on the mutual convertibility of air and water, are stated and examined. The origin of glaciers is explained, and upon the grounds of their regular increase and decrease at the poles, a theory of the tides is supported, as more satisfactory than the newtonian from the lunar influence. This speculation, in which the author follows St. Pierre, we apprehend, will be generally thought more ingenious than conclusive.—Under the general head of earths, stones, metals, and semi-metals, are distinctly examined, and their formation is ascribed to crystallization by water. The author here reverts to the subject of the formation of mountains, and enumerates many curious facts to prove, that the present continents were formerly covered by the ocean, and that some mountains are coeval with the world, others are formed from marine productions. A part of what is here advanced upon this curious subject we shall copy. VOL. I. P. 489.

* The number of sea shells found in a fossil, or in a petrified state, is so amazing, that were it not for this very circumstance,

we never should have had a proper idea of the surprizing quantity of those animals, to which the ocean gives birth: they appear in masses like mountains; in banks of 100, and 200 leagues in length; and from 50 to 60 feet thick*. Lime stone, marble, chalk, marle, &c. together with various others, owe their origin to shells. Nay more, I will venture to affirm, says Buffon, that shells are the medium employed by nature in the formation of almost all stones. Many fishes inhabit the deepest parts of the ocean, and are never thrown upon the coasts; these are termed *pelagii*. Those thrown upon the coasts, are called *littorales*. The *cornu ammonis* probably belongs to the former: for these animals, the *cornua ammonis*, are no longer found in any of our seas. Shells are sometimes found more than 1000 feet below the surface; and on the top of the mountain called *Le haut de Veron*, which is elevated more than seven thousand feet above the level of the sea, fragments of petrified oysters have been found. Chalk, says Monnet, occupies a space of more than 600 miles in Picardy, Boullonnais, Artois, French Flanders, and Soissonnais; and often a depth of more than 400 feet. Nor is it unworthy of remark, says he, that chalky countries are almost always lower and less mountainous than other countries; that their valleys are less profound, though they are larger and more spacious. A distinction of course ought to be made between positively chalky, and simply calcareous countries. Another remark, no less worthy of attending to, he further observes, is, that chalky and calcareous substances, almost always affect an horizontal direction, whereas schistus affects an oblique, or a perpendicular direction.

* How natural and satisfactory, therefore, is the conclusion of mons. de Saussure, that it is more than probable, though at a considerable depth below the surface of the lake of Geneva, that the calcareous beds of *mount Jura* unite to those of *Saleve*, and the first chain of the Alps.

† Elevations, consisting chiefly of clay, sand, or gravel, are called hills; those that consist chiefly of stone, are called mountains, as they are the chief repositories of minerals, and particularly of metallic ores. That the formation of these mountains preceded that of our present races of vegetables and animals, is justly inferred, as we have above noticed, from their containing no organic remains, either in the form of petrification or impression; from their bulk, extension and connexion, which seem too considerable to be ascribed to subsequent causes; and from their use and necessity for the production of rivers, without which, it is hard to suppose the world had existed at any period, since the creation of animals. Granites were formed by crystalization†. This operation probably took place when the various species of earths, already dissolved or diffused through the mighty mass of the waters, were disposed to coalesce; and among these, the siliceous must have been the first, as they are the least soluble: but as they have an affinity to other earths, with which they

* * Buffon.

† Kirwan.

were mixed, some of these must also have united with them in various proportions, and thus have formed in distinct masses, the felt-spar, shoerl, and mica, which compose the granite.

* Calcareous earth enters very sparingly into the composition of this stone; but it is found in shoerl, which is frequently a component part of granite. Quartz can never be supposed to be a product of fire, for in a very low heat, it bursts, cracks, and loses its transparency; and in the highest we can produce, it is infusible, so that in every essential point, it is totally unlike glass, to which some have compared it*. As granite contains earths of every genus, we may conclude, that all the simple earths are coeval with the creation. Their simplicity, however, may be only relative to the present state of our knowledge; for water itself, as we have seen, though it undoubtedly dates from the creation, is by late experiments said to be a compound: a miracle, to avail myself of an expression of Burnet, not less striking, the turning of air into water, than the turning of water into wine.

† Mountains, which consist of lime stone or marble of a granular or scaly texture, and not disposed in strata, seem also to have preceded the existence of our present animals; for no organic traces are found in them. Also those that consist of stones of the argillaceous genus, and of the compound species of the siliceous genus, seem to be primæval, as they contain no organic remains: these often consist of parallel strata of unequal thickness; and the lower are harder and less thick than the upper; whence, the lower seem to have been first formed, and the upper, later. They are the principal seat of metallic substances, whose ores run across the strata in all directions, hence they are by the french called *montagnes à filons*. Coal is never found in them. Alluvian mountains, as they are denominated, are evidently of posterior formation; as they contain petrifications, and other vestiges of organic substances; and are always stratified.

‡ Granite is considerably interesting, from the beautiful works of which it is the constituent matter; from its great age, and from the principal part it acts in the composition of the globe ‡. It is likewise greatly interesting, from the nature of its structure, and from the few lights we have in regard to its nature and formation. Of this species of rock, the matter of the most elevated mountains is composed, such as the central chain of the Alps, the Cordelliers, Imaüs, Caucasus, &c. It is never found seated on slate, or on calcareous stone. On the contrary, slate and calcareous stone are frequently found seated on granite. Hence granites carry the just title of *primitive mountains*; while those of slate and calcareous stone, are qualified with that of *secondary mountains*.

Pursuing the same subject at the opening of the second volume, Mr. S. supports the opinion, that the mountains of granite, or primary mountains, were probably produced by crystallization

* Kirwan,

† De Saussure.

within the ocean when in a fluid state.—The consideration of the different state of the atmosphere at different heights of mountains, leads our author to the subject of electricity. In explaining it's nature he maintains, that phlogiston, fire, and the electric fluid, are modifications of the same element. The various operations of this fluid in the atmosphere are described, and it's influence on plants and animals is considered. After some general observations on the experimental method of philosophizing, the author passes on to the consideration of the phenomena of the loadstone, and the theories by which they have been explained; and shows wherein they resemble, and wherein they differ from electricity. The question concerning the impenetrability of matter is next considered; and the imperfection of our knowledge of the elementary parts and primary agents in nature is acknowledged.

The formation of combustible matters within the bowels of the earth is the next subject in discussion; their distinct characters are enumerated, and their powerful action within the earth described. The very ingenious and original observations, which are made upon this subject, we cannot pass over without a quotation.

VOL. II. P. 115.

‘The conjoint operation of fire and water is tremendous. Fluids, you know, are raised to a boiling state, when the matter of fire passes with such rapidity and force through their substance, as to be superior to the pressure of the air upon their surface; and when this point is gained, the fire having nothing further to resist it, the heat never rises higher; so that all fluids have a certain fixed degree, at which they boil. Water will not boil (except in some particular cases) but with an heat of 212 degrees. Yet, when the pressure of the atmosphere is almost entirely removed in the vacuum of an air pump, water will boil with an heat not exceeding 95 degrees, or 117 degrees below the heat required in the open air: and hence it appears, that fire and air act as antagonists in the operation of boiling*.

‘Water in vapour, occupies 1400 times more space than in fluidity; and by the same degree of heat is rarefied 14,000 times, while air is only rarefied two-thirds†. Its spring and elasticity, consequently, are such as to produce dreadful explosions when pent up. Even in mechanics, we see it is used to move the heaviest bodies. It favors combustion, and hence Boerhaave looked upon flame to be principally formed of water. At Geyser, in Iceland, says Van Troil, one sees within the circumference of three miles, forty or fifty boiling springs together, which seem to proceed all from the same reservoir. In some the water is perfectly clear; in others, thick. The water spouts up from all, some continually, others at intervals. The altitude of one of these spouts, measured by a quadrant, was ninety-two feet. The force of the vapours which throw up this water, is excessive; it not only prevents the stones which are by way of experiment thrown into the opening, from sinking, but even throws them up to a very great height together with the water.

* *Philosophy of the Elements.*

† *Philos. Transact.*

† *Rut,*

‘ But, if while acting by itself it is thus powerful, how irresistible must it be, when it comes in contact with metals in fusion in the bowels of the earth.’ An explosion then immediately takes place, and the parts of the metal are scattered in all directions. The force with which this steam can act, is indeed wonderful. About 60 years ago, during the operation of casting some brass cannon, in the presence of a number of spectators, the heat of the metal of the first gun drove so much damp into the mould of the second, which was near it, that as soon as the metal was let into it, it blew up with the greatest violence, tearing up the ground some feet; breaking down the furnace, unroofing the house, and killing many people on the spot. Thus, as it has been related, the explosion was like thunder; and the force was equal to the noise; for the matter was scattered by the blast, as dust would be before the wind.

‘ So apparent a reason for some of the phenomena of nature, did not fail to strike the minds of reflecting men, and to point out to them the way of satisfactorily explaining difficulties of no inconsiderable stubbornness. It is found by experience, says Burnet, that water, so gentle in itself when undisturbed, flies, when it falls amongst liquid metals, with an incredible impetuosity, and breaks, or bears down every thing that would stop its motion and expansion. This causes the marvellous force of volcanos, when they throw out stones and rocks. This explosion is made by the sudden rarefaction of sea waters, which fall in receptacles of molten ore, and ardent liquids within the cavities of the mountains; and thereupon follow the noises, roarings and eruptions of those places. Volcanos, says he, are always in mountains, and generally, if not always, near the sea; and when its waters by subterraneous passages, are driven under the mountain, they meet there with metals, and minerals dissolved, and are immediately rarefied, and, by way of explosion, fly out at the mouth or funnel of the mountain, bearing before them whatsoever stands in their way.

‘ The explosion and eruption of the various matters of a volcano, proceed indeed in all probability, from the access of a large quantity of water, which either enters through some crack in the bottom of the sea, or from sources in the earth*. If the mass of water so admitted, be sufficiently great, it will extinguish the subterraneous fire; if not, it will suddenly be converted into vapour, whose elastic force is known to be several thousand times greater than that of gunpowder. But, as I have already said, the contact of water with metals is that which probably produces the most tremendous effects. If we consider the immense quantity of matter thrown up at different times by volcanos, without lessening their apparent bulk, what frightful hoards of both fire and metals, in readiness for the accession of water, must we not suppose accumulated in the internal parts of the globe. The chymical examination of the volcanic matters thus ejected, proves that iron

* * Kirwan.

makes from one-fifth to one-fourth of their whole substance. How enormous the quantity, therefore, of this metal, or at least of the stones in which it is contained.'

The author goes on to account for earthquakes, partly from internal fires, and partly from electricity; the cause of volcanic eruptions are more particularly explained, and the history of the formation of basalt is given. These ingenious speculations are concluded by further reflections on the great and general convulsions, which have taken place in nature, in which a perpetual circulation of elements is maintained.

The next subject, to which our author turns his attention, is the age of the world; the traditionary account of which is shown to be uncertain. The æra of the creation, he is of opinion, is not to be ascertained by the mosaic history, which is not intended to be philosophical but popular, and probably in part symbolical. In confirmation of this opinion, it is remarked, that much of the language of scripture must be understood as symbolical; and that the free use of reason is necessary in interpreting the scriptures, on account of the popular manner in which they are written, and the variations which time has occasioned in the sacred books. A deluge, it is shown, was believed in the most remote periods of antiquity; but it is ascertained, that it is not necessary, from the language of scripture, to suppose it universal, and that many considerations prove it to have been partial. VOL. II. P. 252.

'The farther we penetrate into antiquity, the stronger are the symptoms of the belief of a deluge. The remembrance of such a disaster entered into the plan of all religions. The striking similitude between the ideas of the Scandinavians and Chaldeans, on the origin, and the end of the world; the traditions found in America, amongst the inhabitants of Florida and the Brasils, which are the same with those of the Japanese; prove, that the same misfortunes have befallen those countries, so widely asunder. All the plains of Syria, says Melo, were formerly laid under water. Plutarch, Ovid, and other mythologists, describe the deluge of Deucalion, which happened, they say, in Thessaly, about 700 years after our epoch of the universal deluge. It is said, there was one in Attica 230 years before that of Deucalion. In the year of Christ 1095, a deluge in Syria drowned a prodigious number of people. In 1164, a deluge in Friesland covered the whole coasts, and destroyed the greatest part of the inhabitants. And again, another inundation happened in the same countries in 1218, in which upwards of 100,000 men are said to have lost their lives. But the fate of Callao, as it has been one of the most recent, has been the most accurately described to us. Lima continued in great splendor until the year 1747, when a most dreadful concussion of the earth happened, which entirely devoured Callao, and the port belonging to it; and laid three-fourths of the city level with the ground. Nothing can be conceived more terrible than the destruction of Callao. Of all the inhabitants, one man, and one man only, escaped. The people ran from their houses in the utmost terror and confusion. The struggling wretch who survived, heard a cry of *miserere* rise from all

all parts of the city. But all was immediately hushed. The sea rushed in and overwhelmed it. The inhabitants were buried in its bosom. All was silent as the grave.

It has been remarked, that some species of disputants, as some species of combatants, though possessed of no great valour, will yet fight excellently behind a wall: thus a man of tenacity, and strongly prejudiced, will be both fierce and rugged behind a text of scripture; but, in the open fields of reason and of philosophy, he will be gentle and tractable as a lamb. This is a position, uncontroversial in some points, but in others, I should suppose much to be doubted. In Genesis, the account given us by Moses of the deluge, is short and plain. He says, "All the fountains of the great deep were broken up; and the windows and flood-gates of heaven were opened: and the rain was upon the earth, forty days and forty nights." These were the two grand sources of the deluge. Yet, one of these sources has been supposed more than sufficient for the purpose. Philosophers, say the advocates of this opinion, are puzzled to find water enough for an universal deluge. To assist their endeavours it has been remarked, that were all the water precipitated which is dissolved in the air, it might probably be sufficient to cover the surface of the whole earth, to the depth of about 30 feet. But this is physically erroneous; for should all the water in the atmosphere be in a moment condensed, it would be very far from being able to cause a general deluge. The calculation is to be made*. While suspended in the atmosphere, we must look upon the water to be rarefied. The atmosphere itself, weighs only a column of water from 32 to 33 feet. Thus, supposing it all water, it could not furnish more than this quantity. Allowing, therefore, the whole atmosphere to be water, and that it should have betaken itself to the lowest situation,—to the sea; and allowing also the sea to be a moiety of the globe; the whole of these waters thus collected together, would not elevate the general level of the ocean more than 66 feet. How inadequate this to an universal deluge!

But there is a prodigious annulus encompassing Saturn; and why might not there have been one round our earth, for ab esse ad posse certissime valet consequentia? Why may it not likewise be supposed, that the vapours of the earth fermenting into inflammation, and expanding by rarefaction at the grand period of the deluge; by their elastic pressure on the subterraneous waters, should have forced those waters upon the surface? The surrounding ring, attracted by the nearer approach of the waters of the abyss, would of course have instantly poured down with waters of the atmosphere, and thus the cataracts and windows of heaven would have been opened. In the mean time, the earth would have shook and trembled. Subterraneous eruptions would have distorted her strata in all directions; would have exchanged surface for core; and mountains for vallies. Earthquakes, volcanos, and convulsions, would have universally

taken place, and, in short, thus the ruin would have been completed. The two brothers Sheutzers again conceived the matter differently. They dissented from all complicated action;—they imagined that the motion of the earth, on its axis, was suddenly stopped by the supreme will; and that the waters, from the continuation of the force of their movement, at once spread themselves with violence over the earth: and by this, they persuaded themselves, they had explained all the phenomena of the deluge; even how the oriental plant was transported, and could find its way into Saxony.

‘ If the universality of the deluge be insisted on, I will acknowledge, that unless we allow a creation and annihilation of waters; or the bringing down vast quantities from something which no longer exists, and which must have again been caught up by some no longer existing, subsequent attraction, no such universal deluge could have happened to this globe; nor could the face of nature have been restored to the state it appears to us at present, without having altered the whole terraqueous frame; and without having miraculously turned fluids into solids at once. The waters began to decrease after one hundred and fifty days. If the sea lie in an equal convexity with the land, or lower generally than the shore, and much lower than the midland, as it is certainly known to do, what could, on the other hand, the sea have contributed to the deluge? It would have kept its place as it does now. The same would have happened to the subterraneous waters, for water does not ascend unless by force. But, let us imagine force used, and the waters of the sea and caverns drawn upon the surface of the earth, we shall not be in any respect the nearer for this; for if you take these waters out of their places, those places must have been filled up again with waters during the deluge. You cannot suppose the channel of the sea would stand gaping without water, when all the earth was overflowed, and the tops of the mountains were covered *. The same may be said with respect to subterraneous cavities: if you suppose the water to have been pumped from them, you must likewise suppose the water to have been sucked back, when the earth came to be effectually laid under water. Thus, every way considered, we can neither find source, nor issue, for such an excessive mass of waters, as the general deluge would have required.

‘ We have already remarked, that the israelites looked upon the earth as a vast plain, and that the rain came from a collection of waters above the firmament; at the same time that the earth floated on another mass of waters, both of which were opened at the deluge. “ And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament.” But, as such waters now are universally understood not to exist, and as the earth is mathematically ascertained to be a spheroid, the effects, or the conclusions drawn from data so erroneous, should cease with their

* Burnet.’

causes. The belief, that the flood of Noah was not universal, (I mean universal as to our present earth) would likewise serve to solve several difficulties in the mosaic history, in regard to the origin of nations, and to the inhabitants of the world after the flood; for, from the mosaic account itself it appears, that Egypt was, in Abraham's days, a great, a civilized, a populous, and a luxurious kingdom, about three hundred and fifty years after the deluge; when it may be presumed there were not two millions of Noah's race upon the face of the earth. To this we may add what Moses relates of the cities Nimrod built, and the empire he raised, within a short time after the deluge; when there could not have been, according to the mosaic account of the numbers born to the children of Noah, five hundred of his descendants upon earth.'

Mr. Bryant's notion, that the deluge is the foundation of most of the ancient fables is examined and refuted. As this refutation is contained within a moderate compass, and affords a good example of the learning and ingenuity with which our author treats on antiquity, we shall copy the passage. VOL. II. P. 296.

'The Egyptians, likewise, had striking memorials of the deluge. In their ancient mythology they had precisely eight gods; of these, the sun was the first, and the first that was supposed to have reigned. "But these were no others," says Bryant, "than Noah and his family." Time and all things, it is said, were by the ancients deduced from the patriarch. Hence they came at last, through mistaken reverence, to think him the real Creator, the δημιουργος, and that he contrived every thing in his chaotic cavern*. All the mysteries, indeed, of the gentile world, are supposed to have been memorials of the deluge, and of the events which immediately succeeded it. They consisted, for the most part, of a melancholy process; and were celebrated by night with torches, in commemoration of the darkness, in which the patriarch and his family had been involved. "After the oath had been tendered to the mustæ, we commemorated the sad necessity by which the earth was reduced to its chaotic state. We then celebrated Cronus, through whom the world, after a term of darkness, enjoyed again αἰθερα, the serene sky."

"The first great event in the history of time," says Berosus, "was the appearance of Oannes, the man of the sea. This person is represented as a preacher of justice, and a general instructor and benefactor. He informed mankind of what had passed in preceding periods, and even more, he went as high as to the chaotic state of things before the æra of creation. He taught, that there originally was one vast abyss, which was enveloped in universal darkness. This abyss was inhabited by myriads of miscreated beings, who were most horrible. To these succeeded a set of rational beings, who partook of divine knowledge; but who, not being able to bear the brightness of new-created light, perished. Upon this, another set of rational beings were formed,

* * Bryant.'

who

who were able to bear the light. The Deity also formed the stars, together with the sun, moon, and five planets. He then gave an account of the wickedness of men, and the ruin of all mankind by a deluge, excepting Sisuthrus." Now, Oannes and Sisuthrus held the same place in the real history of the babylonians. And that Sisuthrus may be Noah, is not difficult to be believed. From all this we may gather, therefore, that the account given us by Moses is true. And though nations, who preserved memorials of the deluge, did not, perhaps, state accurately the time of that event; yet it will be found that the grand epocha, to which they referred, was the highest point to which they could ascend: and further, that whatever titles may be given, that Noah was the first king in every country *. "That this is running counter to the opinions of all antiquity," continues Bryant, I am well aware, as it is to the opinions of the fathers, and of other learned men, who have supposed the first kings or gods of the heathens to have been deified mortals. The greeks had *θεοι αθανατοι*, and the romans their *dii immortales*; and yet acknowledged they were but men. Maximus Tyrius, the platonist, could not but smile at being shewn in the same place *ισοις θεω, και ταφον θεω*. "To me, however," continues Bryant, "it is plain, that the grecian deities were not the persons supposed; that their imputed names were titles; and that they all alluded to the same story. Nor can I acquiesce in the stale legends of Deucalion of Thessaly, of Inachus of Argos, and Ægiæus of Sicyon. The supposed heroes of every age, in every country, are fabulous. No such conquests were ever achieved, as are ascribed to Osiris, Dionusus, and Sesostris. The histories of Hercules, and of Perseus, are equally void of truth; Ninus and Semiramis were personages as ideal as the former. I make as little account of the histories of Saturn, Janus, Pelops, Atlas, Dardanus, Minos of Crete, and Zoroaster of Bactria."

"This unqualified and Quixotte-like sweep of all the remarkable personages of antiquity, is, I must honestly confess, too much in my mind for even scepticism itself. Tradition, it is true, furnishes very precarious anecdotes to us, at so great a distance of time. It is undoubtedly difficult, perhaps impossible, to ascertain, to a demonstration, the facts, or the dates of the facts, which have been given to us. Neither is it very practicable to say, which should be rejected, or which should be received. But, that all should succumb to one, is, in my way of thinking, neither reasonable nor just. By faith I might, indeed, be brought to believe; but, by faith I cannot be made to understand. That we should not receive that as an historic narrative, which is nothing but an apologue, I will readily assent to; but, at the same time, I must be permitted to maintain, that it is not wise to refuse all historic faith to what is traditionally given. But I will not animadvert in the manner that the hardness of the principle might successfully enable me to do; nor in the manner, perhaps, which its dangerous tendency might justify.

* * Bryant.

* When I read of the first voyages into the *Ægean*, *Euxine*, and *Mediterranean* seas, made by the various adventurers, who were afterwards (though of different nations, and certainly living in very distant periods) tied up together in that historic bundle called the *Argos*; canonized as a sign in the heavens, and who were called argonauts; whether that story be meant to describe the progressive voyages of a nation, or whether the actions of a particular band, or a series of adventurers, greeks, syrians, or egyptians; when I read this, and compare it with the voyage of Columbus, and those of other adventurers, I am at no loss to understand the nature of the adventures*. When I read of settlements on the coasts, in the islands of the Archipelago, or the shores of the *Euxine*, particularly the great settlement at *Colchis*, I am at no more loss to comprehend them, than I am the settlements of the portuguese in *Asia*. When I read of the travels and conquests of *Osiris*, *Bacchus*, and *Sesostris*, the various *Herculeses*, and such like characters, and compare them with similar travels, voyages, adventures, and conquests, of *Cortes*, *Pizarro*, and *Albuquerque*, (for I shall not here touch upon the physical interpretations of the principles which first bore these names) how is it possible not to see the real history, through the veil of metaphors and allegories, which have apparently transformed it into fable?

† But, says the antiquary †, in the account of the *Argo*, we have undeniably the history of a sacred ship, the first that was ever constructed. This truth the best writers among the greeks confess, though the merit of the performance they would take to themselves. Yet, after all their prejudices, they still betray the truth; and shew that the history was derived to them from *Egypt*. Accordingly, *Eratosthenes* tells us, “that the altarium of the *Argo* in the heavens, was there placed by divine wisdom; for the *Argo* was the first ship that was built: *και αρχηθεν ιστορον*. It was moreover built in the most early times, or at the very beginning, and was an oracular vessel. It was the first ship that ventured upon the seas, which before had never been passed: and it was placed in the heavens as a sign and emblem for those who were to come after.” Conformably to this, *Plutarch* also informs us, that the constellation which the greeks called the *Argo*, was a representation of the sacred ship of *Osiris*: and that it was out of reverence placed in the heavens. One of the brightest stars in the southern hemisphere is placed on the rudder of the ship. This star, by the egyptians, was called *Canopus*, which was one of the titles of their chief deity; who, under this denomination, was looked upon as the particular god of mariners. There was a temple upon the branch of the *Nile*, called by *Stephanus*, *ἱερὸν Ποσειδωνος Καναβοῦ*, the temple of *Canopus Neptunius*, the great god of mariners. Over against it was a small island, called *Argæus*. But, what more strongly proves its having come from *Egypt* is, that in all the celebrated places in *Greece* it was utterly invisible. The sphere consequently

* * Pownall.

† Bryant.

could not have been the work of a grecian ; nor could the asserism have any relation to Greece.

“ The greeks, I believe no one will deny, had vanity sufficient, and pretensions in every respect, paramount to their neighbours. But, the argonautic expeditions do not seem to have been attended with those very marvellous circumstances, which would render it probable they should have stolen the tradition of them from the egyptians. The voyages, indeed, are fabulously narrated, but are they not as easily to be understood as any other tales of former times ? “ In the mountains of the kingdom of Phrygia,” says Strabo, “ and near to the spot where the Xanthus took its rise, were many considerable mines of gold. This gold, or gold dust, washed by the torrents from those mountains, settled in the beds of the adjacent rivers. In the earlier ages, it was the practice to sink in such rivers a certain number of fleeces, by which means they collected this precious metal in considerable quantities, and hence the fable of the Golden Fleece.” Now, were any of the argonautic expeditions more inexplicable than that which led to this very simple and not improbable story ?

The high antiquity of the world is further established from natural phenomena, particularly from the formation of mountains, and from the appearance of general convulsions, which this world has repeatedly undergone. Ascending from this globe to the etherial regions, our author speculates, with great sublimity and ingenuity, on the immensity of the universe, on the probability that the universe is every where inhabited, on the universal law of gravitation, and on the doctrines of a plenum and vacuum. He inquires, whether the sun is in a state of ignition ; whether the moon has an atmosphere ; and what is the nature and use of comets. Concerning the noble and useful science of astronomy, he maintains, perhaps somewhat too confidently, that it's true principles were known to the ancients, and were early taught by the chaldeans, by Pythagoras, and others. Astronomy, he observes, was far advanced before the commencement of written records ; and examines into the antiquity, origin, and signification of the signs of the zodiac.

From the preceding account, our readers will be led to expect deep research, as well as ingenious speculation, in this work ; and we can assure them they will not be disappointed. But our report concerning the contents of the remaining volumes must be postponed to a future number.

M A T H E M A T I C S.

ART. V. *The Theory and Practice of finding the Longitude at Sea, or Land: to which are added various Methods of determining the Latitude of a Place, and Variation of the Compass; with new Tables.* By Andrew Mackey, A.M. F.R.S.E. 2 vols. 8vo. Price 12s. in boards. Sewell.

EVERY work, which has for it's object the improvement of any useful science, is entitled to the candid attention of the public ; and even where nothing more is attempted than a clear and methodical arrange-

ment of principles already known, the undertaking is laudable, and, if executed with judgment and abilities, may prove highly useful. In the following work, Mr. Mackay does not profess to have added much new matter to the subject; but by an ample elucidation, and perspicuity of style, to have better adapted it to the wants of the young navigator and astronomer, than has hitherto been done. 'The author however flatters himself that it will not be considered merely as a compilation from the works of others, but that the intelligent reader will discover in various parts of it, some things that are at least new, and of his own invention, whatever other merit they may possess.' This is a modest account, and we think it but justice to Mr. M. to say, that his performance, upon the whole, does him considerable credit. It comprehends a collection of most of the best methods of making and reducing all sorts of observations necessary for determining the place of a ship at sea, and will be found, we apprehend, more copious in this respect, than any work of the kind which has yet been presented to the public.

But to enable our readers to form a more accurate judgment of the performance before us, we shall lay before them a summary account of its contents. The work consists of two volumes, and the first volume is divided into six books. The first contains the general principles necessary for a proper knowledge of the subject. Book the second contains the description, rectification, and use of the quadrant, sextant, and circular instrument, in their present improved state; also an account of the corrections to be applied to the observed altitude of any celestial object, in order to reduce it to the true altitude. In book III is contained a complete system of lunar observations, with an introductory account of this method of finding the longitude at sea. It also contains a new method of finding the longitude of a ship at sea, together with the apparent time, from the same set of observations, for which the author received the thanks of the board of longitude. Book IV contains various methods of finding the longitude of a place, some of which, though scarcely practicable at sea, are yet, perhaps, the very best for determining the longitude of any place at land. These are by the moon's transit over the meridian, by lunar eclipses, solar eclipses, occultations of fixed stars by the moon, eclipses of the satellites of Jupiter, by a chronometer, and by the variation chart. Book V contains the demonstrations of the rules and formulae used in the former part of the work: and book VI contains various methods of finding a ship's latitude, and the variation of the compass. The second volume consists of a collection of the most useful astronomical and nautical tables, together with their explanation.

From this analysis our readers will perceive, that Mr. M. has collected a great variety of such important particulars, as are the most intimately connected with the art of navigation; and as the manner in which he has treated them is generally correct and perspicuous, we have no doubt but his work will be well received by all those whose avocations, or wishes, render them desirous of obtaining information upon this subject. We could have wished the author had employed wooden cuts, which are by far the most commodious; or that the plates had been so managed, that the figures could have been seen at any opening of the book. If he had likewise added a method of finding the longitude, as peculiarly adapted to Taylor's new tables, it would

would certainly have enhanced the merit of the performance. This has been done in the introduction to Taylor's work, but we conceive that the problem is still capable of improvement and simplification. II.

T H E O L O G Y .

ART. VI. *A Letter to Dr. Priestley's Young Man; with a Postscript concerning the Rev. D. Simpson's Essay, &c. in Answer to Evanfon's Diffonance and Volney's Ruins.* By Edward Evanfon. 8vo. 120 pages. Price 2s. Ipswich, Jermyn: London, Law. 1794.

As Mr. Evanfon, from his own acknowledgment, has in this controversy taken new ground, on which he stands alone, unsupported by any learned theologians, ancient or modern, it may be proper, before we enter upon our account of this reply to Dr. Priestley, to state, in the author's own words, the foundation upon which he rests his faith in christianity. 'Observing,' says he, p. 4. 'from St. Paul's mode of preaching, that the faith of a wise and rational christian ought to stand, not in the wisdom of man, but in the power of God, I turned my attention more especially to the only supernatural proof of the actual interposition of the deity in the establishment of revealed religion, which remains clear of doubts and distrust, as depending not at all upon the truth and infallibility of erring, deceived and deceitful man, but solely on the power of God; I mean the testimony of prophecy. Here, I thank that God whom I faithfully endeavour to serve, I perceived a foundation for my faith in Jesus perfectly firm, secure and satisfactory: and have built it accordingly upon this rock.'

Notwithstanding the firmness of this writer's faith in christianity, on the testimony of completed prophecy, he is of opinion, that no historical relation of miracles is a satisfactory ground of belief. With respect to the jewish history, he declares, that, were it not for the testimony which the spirit of prophecy bears to the general truth of the Pentateuch, and the divine authority of the jewish religion, he should have been so far from considering them, with Dr. P., as equally entitled to belief with the history of the invasion of Greece by Xerxes, that he should have referred them to the same class with the *Romulus* and *Remus* of the Romans, and all those wonderful circumstances, which are said to have attended the origin of every other nation recorded in ancient history. He compares the stories of Jonah and Balaam's ass, with the african miracle stated by Mr. Gibbon, of the orthodox christians, who spoke distinctly and perfectly well after their tongues had been cut out by their arian antagonists. The miracle of the sun standing still at the command of Joshua, he considers as wholly irreconcilable with philosophy. Some of the miraculous facts recorded in scripture, he thinks, may be not unreasonably considered merely as uncommon effects of human skill, or as illusions of the magic art; and others as only the accidental effects of natural causes sagaciously observed, and artfully misrepresented as immediate interpositions of divine power. Dr. P.'s assertion, that we believe the christian miracles on the evidence of the thousands and tens of thousands, themselves as competent witnesses of the fact as the writers themselves, by whom they were credited, Mr. E. expressly contradicts; and remarks, that to some of the miracles the apostles only could be witnesses; that

the most public of them could be seen only by part of the inhabitants of Palestine, chiefly in Galilee, or in the neighbourhood of Jerusalem; that of the crouds who followed our saviour, and were witnesses of his wonderful actions, so very few were effectually convinced by them of the divine power and authority of his commission, that, immediately after his death, the whole number of those who believed in him amounted to only 120; and that the most important of the miracles, the resurrection, was not manifested to the people in general, but only to a few chosen witnesses. The only satisfactory ground on which any of the jewish and christian miracles can be believed, the author maintains to be, that they were the completion of a preceding prophecy.

Mr. E. next proceeds to consider what Dr. P. advances in favour of the canon of the christian scriptures, and particularly of the gospels of Matthew, Mark and John. He asserts, that it is impossible to prove the authenticity of any of the evangelical histories by external evidence alone, without the internal testimony of prophecy. Finding that all the external evidence consists of the writings of a series of men, who are all of them either the fathers, or interested sons, of a church, whose superstition is an apostacy from the religion of the gospel; perceiving them all, from Justin Martyr to the roman catholic apostle St. Austin, to be grossly superstitious, credulous, and fabulous, and most of them calumniating the individuals of the several sects of professed christians who differed from them, with equal malice, uncharitableness, and falsehood; he declares, that the testimonies of such writers, and such historians, afford no satisfaction to his mind upon any point in which their own cause, or, which is the same thing, that of their church, is interested; as it certainly is in the canon of the christian scriptures, which their at length predominant sect thought proper to select and authorize.

With respect to the authorities to which Dr. P. refers for the time when the gospels were written, our author remarks, that when Papias, who, according to Eusebius, wrote in the year 116, says, "Matthew composed a writing of the oracles in the Hebrew language, and every one interpreted them as he was able;" he affords very slight ground for the assertion, that it appears there was not any dispute about this gospel; and that the utmost that can be inferred from it is, that Papias himself made no dispute about it; but that, perhaps, he was little able to form any judgment concerning it, because his concluding words seem very strongly to imply, that neither he himself, nor many of his acquaintance, were capable of reading the language in which it was written. The evidence of Papias, that this gospel was written in hebrew, and that in the year 116 there was no translation of it into greek, proves, that this gospel could not then be "read in all christian churches," because few of any congregation could have read or understood it. The testimony of Papias is rejected by Lardner and Dr. Priestley with respect to the language in which the gospel ascribed to Matthew was written, but insisted upon with respect to the first author of that gospel.

Those early teachers of christianity, who falsely pretended to the power of working miracles, Mr. E. observes, must have been more than credulous; while the people were credulous, they were downright cheats and impostors. The passage in Tertullian, which Dr. P. understands

derstands to mean only the relation of a hearsay story, Mr. E. maintains can only express the writer's personal knowledge of the fact. The passage is as follows:

P. 26. — "De meo didici. Scio feminam quamdam vernaculam Ecclesie, forma et ætate integra functam: post unicum et breve matrimonium; cum in pace dormisset, et morante adhuc sepultura, interim oratione presbyteri componeretur, ad primum halitum orationis manus a lateribus dimotas in habitum supplicem conformasse, rursusque condita pace, situi suo reddidisse. Est et alia relatio apud nostros. In cœmeterio, corpus corpori juxta collocando spatium recessu communicasse. Tertulliani De Anima, c. 51."

In defence of his assertion, that the church might have had forty gospels instead of four, had she chosen to preserve them, Mr. E. refers to Luke's introduction to his gospel, which speaks of *many* who had written evangelical histories; and conjectures, that, as the same motives must have continued to operate, many others might be written after Luke's; which he remarks is the more probable, as the fathers inform us of the gospel of Peter, two gospels according to the hebrews, the gospel of the simonians, that of the egyptians, and the tradition of Matthias. Origen's testimony of the tradition that the first gospel was written by Matthew, it is remarked, is admitted; while what follows, that it was written in hebrew, is rejected. That the gospel of Matthew is alluded to by Clemens Romanus, who wrote in the year ninety-six, Mr. E. denies; he says, that, in quoting the words of our saviour, he expresses himself more nearly after Luke than any other of the evangelists; and adds, that his credulity in believing the fable of the phoenix invalidates his testimony. Concerning the testimony of Ireneus, that "Matthew wrote his gospel for the hebrews in their own language, when Peter and Paul were preaching the gospel, and founding the church at Rome," on which chiefly Lardner grounds his opinion, that Matthew wrote about the year 63, 64, or 65; it is affirmed, that, as the first part is rejected, so the latter parts cannot be true, because Paul founded the church at Rome when he was sent prisoner thither by Festus, and Peter was certainly not then at Rome, and probably not at all. Eusebius, who is followed by all the later fathers, affirms, that Matthew wrote his gospel in the eighth year after our saviour's ascension; but this was the period when Luke lived with Matthew at Jerusalem, and must therefore have seen his gospel; which, it is generally agreed, could not have been the case. In fine, it is concluded, that no credible testimony has ever been produced that Matthew wrote a gospel. In reply to Dr. P.'s endeavour to account for the verbal similarity between the first three evangelists, without supposing any two to have copied from a third, from the supposition that there were imperfect but authentic accounts equally in the hands of them all; and that from these scattered writings, as well as from their own recollections, and other evidence, the three gospels might be composed, Mr. E. exclaims, "If these witnesses were thus insufficiently informed of the substance of their own testimony, as to have derived it partly from the imperfect accounts of unknown, uncertain writers, partly from evidence of some other kind, but still different from their own recollections; for God's sake, upon what rational foundation does the truth of our religion stand; or what court of equity in the world would admit the authority of written evidence so circumstanced?"

Having thus given the substance of Mr. E.'s reply to Dr. P. on the general topics of miracles, and the authenticity of the first three gospels, we must decline entering into the particulars of his reply on the subject of the dissonance of the four gospels; because it turns upon a variety of minute particulars, the abridgment of which would extend this article to an immoderate length. At the same time we wave all peremptory decision on a question, which cannot be determined without a minuteness of discussion, of which our plan by no means allows. We cannot conclude this article, however, without remarking, that the author treats Dr. P. with a degree of ridicule and contempt, from which his high and well-earned reputation, both as a writer and a man, ought to have protected him; that he discovers too much disposition to cavil about trifles, and to treat with levity subjects of high importance; and that he pronounces an ultimate judgment on the general question in a tone of triumph, which ought at least to have been deferred, till it had appeared, what other learned advocates, in different churches, might have to offer in defence of those parts of the christian code which are here so boldly attacked.

The postscript seems principally intended to clear the author from some personal censures, and to repeat to a minister of the church of England his ideas concerning this church, as a part of that antichrist, the destruction of whom is foretold in the christian prophecies.

ART. VII. *Discourses on the Evidence of Revealed Religion.* By Joseph Priestley, L. L. D. F. R. S. &c. 8vo. 420 pages. Price 6s. in boards. Johnson. 1794.

AFTER the numerous tracts, under various forms, which have appeared on the subject of this volume; and after the different pieces which Dr. Priestley himself has written upon it, the publication of these discourses may perhaps by many be thought unnecessary. This prepossession cannot be more effectually obviated, than by giving the author's reasons for the publication in his own words. Pref. p. vii.

The subject of these discourses is one on which I have addressed the public several times before, as in my *Institutes of Natural and Revealed Religion*, several parts of my *History of the Christian Church*, my *Letters to a Philosophical Unbeliever*, those to the Philosophers and Politicians of France, and those to the Jews; besides the first part of the Conclusion of my *History of the Corruptions of Christianity*, addressed to Mr. Gibbon, my *Discourse on the Resurrection of Jesus*, and the large Preface to my *Philosophical Works* in three volumes. But the subject being of the greatest importance, and especially at this time, I have thought it not superfluous to compose, and publish, these discourses, intended more particularly to illustrate the evidence arising from the miracles that have been wrought in favour of the divine mission of Moses and of Christ; so that, though my object be ultimately the same, the ground that I have taken is considerably different from any that I have been upon before.

The late revolution in France, attended with the complete overthrow of the civil establishment of christianity, and the avowed rejection of all revealed religion, by many persons of the first character in that country, and by great numbers also in this, calls the attention of persons of reflection in a very forcible manner to the subject. It now more than ever behoves all the friends of religion to shew that they

they are not chargeable with a blind implicit faith, believing what their fathers, mothers, or nurses, believed before them, merely because they believed it; but that their faith is the offspring of reason: that christianity is no cunningly devised fable, but that the evidence of the facts on which it is built is the same with that of any other facts of antient date; so that we must abandon all faith in history, and all human testimony, before we can disbelieve them.

‘ The great problem to be solved is, how to account for present appearances, and such facts in antient history as no person ever did, or can deny, viz. the actual existence of christianity, and the state of it in the age immediately following that of Christ and the apostles. Unbelievers must think that they can account for the facts without admitting the truth of the gospel history. On the other hand, the christian says that, if this history be not admitted, the well known state of things in the age immediately succeeding must imply more miracles, and those without any rational object, than that history supposes. The like, he says, must be the case with respect to the history of the jews in the Old Testament. If the Mosaic history be admitted, that of the jews in that age, and from that time to the present, is natural; but on any other supposition most unaccountable; that whole nation thinking and acting as no human beings ever did, or possibly could, think and act. Whereas, it must be taken for granted, that the jews are, and ever have been, men, as well as ourselves. This is the state of the argument between believers and unbelievers in revelation, that I have frequently held out, and no person can say that it is an unfair one. Least of all it is such as a man who wishes to be governed by reason, and who would account for all appearances in the most natural manner, can object to.

‘ The present times are, no doubt, exceedingly critical with respect to christianity; and being fully persuaded of its truth, I rejoice that they are so. Whatever will not bear the test of the most rigorous scrutiny must now be rejected; the great supports of superstition and imposture, viz. human authority, power and emolument, being now, in a great measure, withdrawn. This will be the means of purging our religion from every thing that will not bear this rigorous examination; but it will contribute to the firmer establishment of every thing that will bear it. And what can we wish for more? It ought not to be any man’s interest to maintain an error, and to take an idle tale for undoubted fact. But if revealed revelation be true, if Moses was commissioned to teach the unity of God, and the purity of his worship; and if Jesus Christ was commissioned to confirm the same, and to announce to mankind the still more interesting doctrine of the resurrection of the dead, and a future state of righteous retribution, it is of infinite consequence that all men should be apprized of it; since their conduct here, and their expectations hereafter, are nearly concerned in it. Compared with truths so momentous as these, all other knowledge is a trifle.’

The first of these discourses abounds with just, and truly philosophical ideas, on the importance of religion to enlarge the mind of man. Comprehension of mind, from which arises the superiority of man, both for enjoying and communicating happiness, is here shown to depend in a great measure upon the belief of divine revelation. A christian, it is said, is superiour to other men, because his comprehension

ension of mind is enlarged by such knowledge as revelation brings him acquainted with, so that he is capable of being much more happy in himself, and of having a more generous ardour in promoting the happiness of others. This is well illustrated with respect to belief in the being and universal providence of God, and a future state. The influence of christian principles and views on the character is thus explained. P. 14.

‘ All the greater virtues, such as patience in suffering, forgiveness of injuries, general benevolence, and habitual devotion, imply great comprehension of mind, or an union of more ideas and impressions than the present moment would furnish; but with them the mind of a christian is already furnished, and therefore those sublime virtues are easily acquired by a christian, and not easily, if at all, by those who are not christians.

‘ We all begin our career in intellectual life with mere selfishness, attending to impressions made upon us by means of the external senses; for we have no other inlets of ideas or knowledge. Of course, we are for some time wholly occupied about ourselves, and do not learn to look beyond ourselves, and to feel for others, but in consequence of experience, aided by reflection, which joins distant ideas to those that are present. And no reflection is of so much use in carrying us beyond ourselves, and inspiring benevolence for others, as that of all mankind having one common parent, of our being trained by him in the same school of discipline here, and our being heirs of the same hope of immortal life hereafter. For want of these great views, unbelievers cannot so easily look beyond themselves, and interest themselves for others.

‘ With respect to patience and forbearance, they are virtues that can only rise out of reflection; for the pressure of pain, and evils of any kind, naturally makes men impatient, wishing and endeavouring to procure immediate relief. It is thinking, and taking distant views of things, that make men patient; and we are best enabled to bear present evils by means of a firm belief in the justice and goodness of that Being from whom we believe they come. But a person who never looks to this first cause, will naturally indulge to fretfulness, impatience, and resentment, against second causes, the immediate occasion of his sufferings; which a christian considers as the mere instruments in the hand of another, and that the most benevolent of all Beings.

‘ The first feeling of injury prompts to resentment and malice. But when a man can look beyond the first impression, the immediate occasion and instrument of the evils he experiences; when he thinks how little it is in the power of any person to injure him, that whatever is done to him is by the permission of God, who has the best intentions in permitting and appointing every thing, he attends so little to second causes, as to feel no resentment at all. Like David, with respect to Shimei, he can say, *Let him curse, since God hath bidden him curse*; and like our Saviour he can say, with respect to all his enemies, *Father, forgive them, for they know not what they do*. Thus in suppressing resentment and forgiving injuries there is true greatness of mind, and in revenge real littleness.

‘ That greatest of all virtues, and the immediate parent of several others, habitual devotion, naturally arises from considering the Supreme Being as the proper cause of all events, and at the same time as our proper

proper parent, benefactor, moral governor, and final judge. This faith will inspire the mind with the greatest reverence for God, with respect for his authority, and intire confidence in the dispensations of his providence. With this faith we shall live as constantly seeing, and having intercourse with, *him that is invisible*; and a more elevated, dignified, and happy state of mind cannot be conceived.

In the second discourse many striking facts are stated, to show the extreme ignorance of the early ages of the world, and the consequent necessity of revelation, as the only effectual remedy for idolatry and superstition. From the propensity which mankind have always evinced to idolatry, it is concluded to be highly improbable, that mankind, if left to themselves, would ever have attained to the rational belief of one supreme being, and just ideas concerning his providence and worship. The wisest of the greeks and romans, it is remarked, were often among the most superstitious, particularly with respect to divination and omens, which made a great part of the religion of all heathen nations. Whence then, it is asked, but from divine revelation, could it come to pass, that the jews were the only people who were taught to hold these practices in just abhorrence?

In immediate pursuit of the particular object of these discourses, to illustrate the evidence of revelation, arising from miracles, Dr. P., in the third, fourth, and fifth sermons, takes an historical review of the accounts given, in the Old Testament, of miraculous intercourses between God and man; stating, as he proceeds, the circumstances, which concur to establish the credibility of these accounts. The miracles particularly noticed are, the deliverance of the israelites from their state of servitude in Egypt; the promulgation of the law to them from mount Sinai; the provision which was made for their support and preservation in the wilderness; and the interpositions for their success against their enemies, and for their settlement in Canaan. This retrospect is followed by a discourse containing general observations on the evidence of the divine mission of Moses; in which the necessary connection between the jewish and christian systems is established; the superiority of the doctrine of Moses, concerning God and religion, to that which was taught by other ancient law-givers, is urged as a further confirmation of his divine mission; the excellence of the character of Moses is alleged as an internal evidence of the truth of his history; the miracles of Moses and of Jesus Christ are compared, with respect to the extent of belief which they produced, and the degree of rigour with which they were examined; and solutions are given of some difficulties respecting the propriety and justice of the conduct of the divine being, in some of the miraculous transactions recorded in the jewish scriptures. Dr. P. thus concludes his view of the miracles in support of the jewish dispensation. P. 121.

For the satisfaction of all mankind in future ages, it was requisite that those miracles, which ushered in the first dispensation of revealed religion, should be so circumstanced with respect both to number and magnitude, as to be out of the reach of all reasonable objection, though not of mere cavil; and such is actually the case. We may even venture to say that, had the most sceptical person in the world been asked, what he himself would wish to have been done, in order to satisfy him that the author of nature had really interposed in the government of the world, he could not have pitched upon more striking

striking things, as an evidence of it, than the ten plagues of Egypt, the passage of the red sea and the river Jordan, the articulate and audible voice from mount Sinai, pronouncing not a few words only (for in that the hearing might be deceived) but so many as composed the ten commandments, and lastly the falling of the walls of Jericho, all of them exhibited in the presence of a whole nation, and some of them even more nations than one.

* In order to satisfy distant ages, that such things as these really took place, what more could have been demanded, than that the history of them should be committed to writing while the facts were recent, that solemn customs should be instituted at the very time for the purpose of commemorating them; that a nation the least disposed to the religion which all this apparatus was provided to establish, should receive the history as genuine, and reluctantly adopt the religion thus enjoined them; and that notwithstanding their many deviations from it, owing to the seductive nature of the rites of other nations, they should, by their faith in this history, be brought back to the strict observance of it, and continue in it to this day, a period of about four thousand years.

* Nothing but a due attention to this remarkable state of things is necessary to ensure the firm belief of the whole to the most sceptical of mankind. And in due time we cannot doubt but that this due attention will be given to this history, and to that of the propagation of christianity in conjunction with it; and then all mankind will of course become worshippers of the God of Abraham, of Isaac, of Jacob, and of Jesus Christ; and this faith cannot but be attended with a great improvement in the moral conduct of men, such as will ensure to them the truest enjoyment of this life, and immortal happiness in the life to come.

Two distinct discourses are next employed upon the miraculous events from the time of Joshua to the babylonish captivity, to show that they all, directly or indirectly, were calculated to confirm the jews in the belief of the truth and divine original of their religion; and on the prophecy concerning the dispersion and restoration of the jews, in comparison with subsequent events in which those prophecies have been in part accomplished; whence arise the strongest proof, that Moses was inspired in delivering them, and the reasonable expectation of their future completion. As the final result of these prophecies, Dr. P. looks forward to the period, when, by means of the jews, all mankind will be brought to the knowledge, worship, and obedience of one true God, and thus virtue, peace, and happiness will become universal.

In the ninth discourse, Dr. P. proceeds to the consideration of the miracles of Jesus. Concerning these it is remarked, that, being wrought after an interruption of miracles for a period of six hundred years, the jews would not be disposed to give them credit, especially from a person of mean parentage, and who did not pretend to be such a Messiah as they expected;—that the annunciation by John, whatever effect it might have upon the common people, would only lead the priests and rulers to regard Jesus with a jealous eye;—that, notwithstanding these disadvantages, great numbers became his followers, on the testimony of his miracles, and even they, whose prejudices would not suffer them to do this, did not deny his miracles,

but ascribed them to some other cause than the power of God;—that the number of miracles which Jesus performed was beyond all example in preceding times;—that they were of many different kinds;—that they were accompanied with predictions of his own death, resurrection, and ascension;—that the cures which he performed were immediate;—that the scale, on which several of his miracles were performed, was too large to admit the suspicion of artifice;—that in the greater part there was no room for collusion by means of assistants;—that, if there had been any such collusion, Judas, the betrayer, must have known and discovered it;—that such men as Jesus and his followers were not likely to come under the influence of that ambition, which would have been necessary to their undertaking such a scheme of imposture;—that they do not appear to have been men of superiour natural abilities, or to have possessed more knowledge of nature than their neighbours, to qualify them for imposing upon the world;—and in fine, that to suppose such plain men as the apostles to enter into such a plan of imposture, and even to carry it further, after their leader was taken off, by pretending that he was risen from the dead; to persevere in the imposture, without discovering it, even through suffering and death; and on such grounds, to succeed in their scheme, is altogether incredible.

The tenth discourse treats of the miracles of the apostles. The substance is this. On the death of Christ all the disciples dispersed; and on no principle, consistent with our knowledge of human nature, can it be accounted for, why they on a sudden appeared in public as teachers of his religion, without admitting that they were fully persuaded of the truth of his resurrection. Had they been impostors, they would not have set out with the bold pretension of having received the holy ghost, with the circumstances related in the second chapter of Acts. The fact was decisively miraculous; else its effect, a numerous conversion, could not have taken place. This miraculous gift of tongues was continued; Paul frequently mentions it without fear of contradiction. Peter's cure of a lame man was a public, unexceptionable, and decisive miracle. All the other miracles, related in the Acts, tend to show the presence of a divine power with the apostles. The conversion of Paul is the strong attestation of one who, from his own conviction, from a violent enemy became a friend. No motive of interest, or reputation, could have induced him to profess himself a christian, and to persevere in the profession for thirty years, through every kind of persecution, till he became a martyr to the cause. The credibility of the miracles ascribed to the apostles depends in part upon the testimony of the relater, who appears, in many of them, to have been an eye witness; but principally upon the indisputable effects of Paul's preaching, as he founded several churches in the places where the miracles are said to have been performed, which could not have been the case, if the facts had not been true. P. 297.

'It pleased God,' adds Dr. P., in conclusion, 'that this exhibition of miracles should be confined to the age of the apostles, and be instrumental in the planting of christianity. For this important purpose they were necessary. Otherwise the testimony of the apostles, and others, to the resurrection of Jesus, might not have been sufficient to insure the credibility of so very extraordinary a thing to future ages.

But

But the evidence of the numerous miracles performed by the apostles, added to those performed by Christ, certified by common human testimony, is abundantly sufficient for the purpose. For what can any reasonable man, who must be sensible of the inconvenience of the course of nature being perpetually violated (as it must be if every man should be gratified with the sight of miracles) require farther, than that a sufficient number of persons, constituted of course as they themselves are, should have had every motive to inquire into the truth of the facts, and have been fully satisfied with respect to them. For then he could not but be convinced, that if he himself had been in their situation, he would have been satisfied as well as they. Nay the conviction that such a number of persons, in the circumstances of the apostles and other primitive christians, that real miracles were performed, in attestation of the facts in the gospel history, is even more satisfactory than any that could have been exhibited to himself; because he might say, that his senses, or his ignorance, might be imposed upon, through some affection peculiar to himself; but that so many thousand persons, as good judges as himself, and as much interested in the discovery of the truth as he could have been, could not have been imposed upon, without a much greater miracle than any of those to which they gave their assent.

‘ On this firm basis, my christian brethren, stands our faith; and surely it stands upon a rock. It only requires an unbiaſſed mind, and especially a freedom from those vicious dispositions and pursuits which chiefly indispose men to the duties enjoined by the gospel, to perceive its evidence, and embrace it with joy.’

The remainder of the volume consists of a sermon on *the Resurrection of Jesus*; another, entitled *A View of revealed Religion*; and an appendix, containing the prefaces to these two discourses, and Dr. Priestley’s correspondence with Mr. Gibbon. All these, except the last article, have been already before the public.

From the preceding abstract of these discourses, it will fully appear, that this great and good man, in taking his leave of his native country, has left behind him a valuable present, which must be acceptable to christians of all denominations, and which may, at the present time, be particularly useful in instructing young persons in the grounds and principles of the christian religion.

ART. VIII. *An Affize Sermon preached in the Minster at York on Sunday the 16th of March, 1794.* By Thomas Collins, D.D. Rector of Compton Valence, Dorsetshire; Incumbent Curate of Burnley, Lancashire; Chaplain in Ordinary to his Royal Highness the Prince of Wales; and on this Occasion to the High Sheriff of the County of York. Published at the Request of the High Sheriff and the Grand Jury. 4to. 26 pages. Price 1s. York. 1794.

THE points of doctrine, which are the subject of this discourse, are, That it is incumbent upon every legislative authority to make virtue the foundation, and social happiness the object, of their laws; and that every member of such a community is constrained, by the united obligation of natural and revealed religion, to conform to their injunctions, and to exert his capacities, in whatever state of power or subordination he may be placed, for their protection and advancement. The author corroborates his own general reasonings by quotations

tations from Hooker, Burlamachi, Blackstone, Locke, Hale, and Bolingbroke; he strongly protests against innovation, civil or ecclesiastical.

ART. IX. *A Letter to G. Wakefield, B.A. on his Spirit of Christianity compared with the Spirit of the Times in Great-Britain.* By David Andrews. 8vo. 29 pages. No Publisher's Name.

THIS is a rude attack upon revelation; in which the writer so grossly violates that decent respect, with which the public faith and worship ought ever to be treated, that he cannot expect to produce any other effect, than that of disgusting the generality of his readers. It is conceivable, that men may be laughed or argued, but they will never be scolded or bullied, out of their religion. In the old testament, the author's censure particularly falls upon the characters of the patriarchs, and of Moses, Samson, David, and Solomon; upon the morality of the mosaic law; and upon the severity of the hebrew conquests. With respect to the new testament, he sees in the character of Christ injustice and malignity; and in the spirit of his religion, bigotry, intolerance, and cruelty. How differently are this writer's optics constructed from those of most other men!

ART. X. *The True Church-Man; being a general, free, and dispassionate Enquiry into the Propriety of written Worship, peculiarly respecting the Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church of England.* By a Member of the same. 8vo. 38 pages. Price 1s. Eaton. 1794.

A VULGAR and illiterate, and we must add, a weak and silly attack upon the established forms of public worship. These forms, doubtless, stand much in need of correction and improvement; but if the sensible, learned, and candid remonstrance, made many years ago by the authors of the *Free and Candid Disquisitions*, produced no alteration, such rude and often unmeaning censure, as that of this pamphlet, can have no other effect, than to bring into further discredit the already sufficiently unpopular design of reformation.

Sermons on the Fast.

ART. XI. *A Sermon preached before the Lords Spiritual and Temporal in the Abbey Church of St. Peter, Westminster, on Friday, February 28, 1794, being the Day appointed for a General Fast.* By Charles, Lord Bishop of Norwich. 4to. 21 pages. Price 1s. Faulder. 1794.

AT a time when the pulpit is every where thundering out the vengeance of heaven against the devoted nation of France, and when the ministers of the peaceful religion of Christ not unfrequently appear to exult in a war, in which as they conceive this favoured nation is employed as the minister of divine wrath against a people who have filled up the measure of their wickedness; it is some satisfaction to find nothing of this vindictive spirit in a sermon which, being delivered by a right reverend prelate, and published under the sanction of one of the houses of parliament, may be supposed to have considerable influence in regulating the tone of pulpit eloquence on political subjects. It is pleasing also to observe, for in these times no kind of negative merit ought to be overlooked, that this sermon contains no invective against

against the friends of reform, and gives no sanction to coercive measures for restricting the freedom of writing and speech. It has even the positive merit of recommending moderation.—P. 12.

‘In the agitation and ferment,’ says the preacher, ‘of the public mind, inseparable from a state of warfare,’ it is the especial province of religion to inculcate temper and moderation; and whether elated by victory, or depressed by misfortune, to restore the nation to its proper level. For this purpose public fasts are ordained. In these solemn assemblies the nation is called upon as one man, seriously to recollect itself—to examine without passion, or prejudice, the motives that have led to its distresses, and the means employed to extricate it from them; and before it ventures to implore the succour of heaven, to consider well whether it have not incurred the displeasure of heaven. To depend totally on the counsels, the valour, the wisdom, the resources of the nation, were an idle and a fond dependance; nor is it a safer policy to rest our hopes of success on the iniquities of those to whom we are opposed. National depravity is undoubtedly national weakness; but it is surely a much wiser principle to correct our own vices, than to presume on those of the adversary. The comparative merits and demerits of nations are not easily calculated; and, indeed, if they were capable of estimate, it is still a question of doubt, whether it may not consist with the unsearchable wisdom of God to punish as in old times he hath punished, a vicious people, by a people still more vicious. Where, said the proud Assyrian, the blasphemer of the living God—“Where is the king of Humath, and the king of Arphad?” The same unhallowed language may again prevail: and cities, and isles, and nations be desolated, before the avenging angel smite the Assyrian camp. If there be no depravity among us, no corruption of morals, no impiety, our confidence in the wickedness of the enemy is well founded; but if we share with them in the follies and vices of the age, it is absurd to presume on the degrees of unrighteousness.’

From several passages in this sermon we are led to conclude, that the author entertains very just and liberal ideas on the general subject of war. Many of the grounds, on which it is commonly undertaken, he appears entirely to disapprove. ‘The policy of war,’ says he, ‘is a question at all times full of difficulty, comprehending a variety of matter, intricate and involved; the balance of power, the interests of commerce, the dignity and honour of nations, are subjects by no means fitted for discussion in this place, and still less for triumph or applause, but undoubtedly admitting many degrees of extenuation or reproof.’ In another place he says, ‘It does not become the minister of peace to be an advocate for war; and if the question at issue were merely *political*, not a word of praise or *extenuation* should escape from this place.’ It would be uncandid therefore to suppose, that, when the bishop in other parts of this sermon maintains the reasonableness and necessity of religious wars, he intends any thing further than to justify the defence of the religious rights of a free people against the hostile encroachments of a foreign power. He refers indeed (perhaps, considering the peculiar circumstances of the Jewish nation, not very pertinently) to the records of sacred history to prove, that the worship of the one true God hath in former times depended on the issue of battles; and says, that ‘the same awful period may return again.’ He is apprehensive (possibly without a sufficient reason) that idolatry of a monstrous

monſtrous form may again raiſe it's many heads againſt the worſhip of the one true God; and hence infers, that the religion of mankind may be intereſted in the ſupport, as in the conduct, of war. He thinks it cannot be doubted, that, if the purpoſes of France be obtained, and her ſyſtem extended wide as the range of her ambition, we ſhall become the ſlaves of her power, and the companions of her infidelity; and in concluſion, he declares the origin and cauſe of the preſent war to be, the defence of our homes and families, of our laws, our liberties, and above all, our religion. But, in all this, we are perſuaded the prelate carries his ideas no further than to war ſtrictly defensive. Many things in his diſcourſe give us too high an opinion of his good ſenſe and liberality, to permit us to entertain a ſuſpicion, that he means to give countenance to the doctrine, now become ſo fashionable even among proteſtant chriſtians; that religion and chriſtianity are not to be truſted for their preſervation in the world, to the natural operation of argument and evidence; but that it is neceſſary to put a violent reſtraint upon the freedom of diſcuſſion, and even to enforce the profeſſion of chriſtianity among a nation of ſuppoſed infidels, by fire and ſword. The abſurdity of this opinion is too groſs to paſs with any but illiterate bigots. For it is impoſſible for any one to attend to the nature of religion, and not be convinced, that it is a thing which cannot be driven into the hearts and underſtandings of men by violence; to review the hiſtory of religion, and not ſee that the attempt to employ civil and military force in it's defence has produced more calamities in the world than any other ſingle cauſe whatever; or to ſtudy the doctrine of chriſtianity, without learning, that every attempt to propagate or eſtabliſh it by the ſword is a direct violation of the law of Chriſt.

ART. XII. *A Sermon preached in the Church of the United Pariſhes of St. Vedast Foſter, and St. Michael le-Quern, London, on Friday, Feb. 28, 1794, being the Day appointed for a General Faſt.* By Francis Wollaſton, Rector. 8vo. 27 pages. Price 1s. Wilkie. 1794.

THE author of this ſermon appears to have been an intelligent obſerver of the world, and a diligent ſtudent in the ſcriptures. He laments the prevalence of infidelity in France; but has the good ſenſe to perceive, that the ſame cauſes do not operate to produce it's general ſpread through this country. Having remarked, that the french philoſophers, miſtaking the corruptions of chriſtianity, as they beheld them in pomp and ſplendour in the romiſh church, for chriſtianity itſelf, inſtead of rejecting the ſuperſtructure, and retaining the foundation, have rejected both, and have many of them given up even natural religion itſelf—he goes on: P. 9.

‘Not ſo among the generality of this nation, where chriſtianity is taught in greater purity: chriſtianity, as derived from the holy ſcriptures themſelves. Though different ſects there are among us; yet do we of the church of England, the clergy among every denomination of proteſtant diſſenters, the preachers among thoſe called methodiſts, all appeal to the holy ſcriptures themſelves; and diſavowing all human authority, profeſs all of us to ſubmit every doctrine to be tried by that teſt.

‘True it is, that there are thoſe among each of us, who have a higher veneration for ſome of the doctrines of chriſtianity than others;

the doctrine of the trinity, in a more rigid or in a more lax interpretation of it; the incarnation of the son of God; the atonement and satisfaction of Christ; together with others which might be named: yet do those who endeavour to explain these truths in the lowest way, all believe most sincerely in God, the creator and ruler of the world; and all maintain his having revealed his will to man by Moses, and by the prophets, and last of all by Jesus of Nazareth; whom all sectaries among us acknowledge to be the Christ, the Messiah, the son of God, foretold by the prophets, and sent from God to redeem mankind. In these we are all agreed. Of these, few indeed there are in this nation who pretend to doubt. These general truths, though variously explained according to the different conceptions of men, are so constantly laid before the people in scripture language, and with appeals to the holy scriptures from whence they are derived; and the holy scriptures themselves are so dispersed over the kingdom in our native tongue by every sect among us, and given into every hand that the owner is willing to hold forth to receive them; that the bulk of the people are little disposed to doubt of their truth. Vicious ones certainly there are in this as in other countries, who do not pay sufficient attention to these matters, nor behave in a way suitable to their importance; but the rejecting of them as falsehoods, is not among the crimes of this nation in general.

* The travelled gentry and nobility they are among whom this error mostly resides, and from whom this mischief is to be apprehended. Young men, untaught in the principles of any religion whatsoever; never trained to any regard towards religious duties; sent forth into foreign lands before they know any thing of their own country, except the follies of it, greedily imbibe the manners of the people with whom they mix. There, finding the ostensible shew of religion on the continent to be superstitious pageantry, professed by some, ridiculed and set at nought by others, they readily join hands with the latter, and bend the whole force of their wit to deride all religion as an invention of the priesthood, and an uneasy, and as they contend an unnecessary restraint upon their youthful passions. Thence they return hither, bitter enemies to christianity itself; of which yet they know not the first principles, and on which they never designed to cast a thought.

* Little might this be apprehended as of any consequence to the generality of the people, were it not that fashion always has its allurements merely as fashion; and when to this is added the natural propensity in man to cast off all restraint, it becomes necessary to guard ourselves against the contagion; to checque the spreading of infidelity, and to warn unwary youth of their danger.

That religion, notwithstanding all the efforts of infidelity, will be finally triumphant, Mr. W. concludes from the prophecies of scripture, the accomplishment of several of which he particularly mentions. With respect to the present war, he pleads for the necessity of continuing it, on the principle, that it is impossible to treat with the enemy, till they have some form of government within themselves: a principle which, in the case of a continued failure of success, would require us to proceed to the last extremity, and even to submit to be conquered, rather than accede to any terms of peace.

ART. XIII. *A plain Defence of the present War. In a Sermon, preached at the Cathedral Church of Winchester, on the late General Fast, February 28, 1794.* By the Rev. Edmund Poulter, M.A. 4to. 26 pages. Cadell.

It has hitherto, we apprehend, been commonly understood, that the humiliation and confession, required on fast days, respects our own sins, personal or national. But, according to this preacher, the chief object is to confess the sins of our enemies. 'The wickedness of ourselves we must in some degree confess, but more, much more, we trust, of our unnatural enemies.' Considering the calamity of war as a judgment of heaven, and concluding (contrary, by the way, to the express doctrine of Christ), that the degree of present suffering is the measure of guilt, he compares our calamities with those of our enemies; and finding our sufferings to be less than their's, he draws this consoling inference, that our wickedness is also less. The plain ground on which the war with France is here defended is, that 'the present french government is a plan of *persecution*, which aims at the destruction of all *established, free, voluntary* principles in all persons and communities, in order, *by force*, to substitute their own *compulsory, exclusive, proscriptive, persecuting* system: proceeding against the virtuous in morality, and the pious in religion, in a mode that would not be justifiable even against the immoral and the impious.' The french are charged with a widely diffused malevolence, which grasps at universal anarchy, and threatens the destruction of all monarchy, all subordination, all morality, all religion, throughout the whole world. Their's is said to be an *universal worldly* persecution, which it is become necessary for all the world to oppose. And their present state is considered as the continued celebration of permanent saturnalia, in which the slaves are become the tyrants. In short, for the author's fancy is very prolific of images on this subject, this devoted nation is a 'generation of vipers,' and a new Nineveh, which is falling by the weight of it's own wickedness. Not contented with thus retorting upon the french nation the charge of persecution, which they bring against the combined force that interferes with their internal government, Mr. P. who does not seem disposed to do any thing by halves, completely turns the tables upon those who protest against the necessity of the war; by saying, that this is done only by those few unsocial enemies to their country, who at this time would revive the long exploded principle, as irrational in theory, as odious in practice, of *passive obedience and non resistance*. This is a charge of so very strange a nature, that it is not easy to conceive what could possibly have suggested it, except a determination, which seems indeed pretty legible through the whole of this discourse, to cast every possible odium on the friends of reform. The sermon concludes with a strong recommendation of voluntary subscriptions for the support of the war, in order to excuse the poor from additional burdens.

ART. XIV. *The Sentiments and Conduct becoming Britons in the present Conjunction; a Sermon, preached in the Church of Canongate, on Occasion of the General National Fast, February 27, 1794, from Joel i. 6—15.* By Robert Walker, F.R.S.E. Senior Minister of Canongate, and Chaplain of the Chamber of Commerce of Edinburgh. 8vo. 45 pages. Price 1s. Edinburgh, Creech. 1794.

AFTER an introduction, borrowed from Mr. Pitt's speech at the opening of the present session of parliament, describing the wonderful phenomenon of the french revolution, Mr. W. takes a view of the jewish history, as a model, on a small scale, of the great plan of providence; instructing other nations, that God exercises a moral government over kingdoms as well as individuals, and that they must expect to flourish, or decay, according to the general prevalence of virtue, or vice, among the people. The religious sentiments arising from this doctrine are, in conclusion, strongly enforced; a reverend observance of the ordinances of religion is inculcated, from the consideration of it's utility; levity and indifference with respect to public concerns, in a time pregnant with such great events as the present, are censured; and men are called upon to the exercise of prudent caution, suitable to present circumstances, and 'to correct by a regard to what is the instant duty, in a conjuncture causing just and peculiar alarm, those opinions, or judgments, which they had adopted while no emergency led them to weigh their probable consequences with regard to the general safety.' The discourse concludes with a panegyric upon the british constitution. It is written with ability and temper, but with the evident intention of discouraging, for the present at least, all attempts to check the abuse of power in the constituted authorities.

ART. XV. *A Sermon, preached in the Cathedral Church of St. Peter, Exeter, on Friday, February 28, 1794, being the Day appointed by his Majesty's Proclamation for a General Fast.* By George Gordon, M. A. Precentor of Exeter, and Chaplain to the Marquis of Bath. 4to. 26 pages. Price 1s. Cadell. 1794.

IN order to establish the justice and necessity of the present war, this preacher examines the nature and effects of the french revolution, and endeavours to prove, that, whether we consider the means employed in bringing it about, or the end produced; whether we advert to it's effects on religion, or civil liberty; it will appear replete with wild and extravagant theories, and pregnant with principles, which, when carried into practice, tend equally to the subversion of happiness here, and of the hopes of happiness hereafter. It is maintained to have been the design of the french government, to give this destructive system universal extension; and it is hence concluded, that the present is a war purely and entirely defensive, which could not have been avoided without at once exchanging order for anarchy, religion for atheism, genuine liberty for the worst species of tyranny, and right worship for the visionary speculations of a false and dangerous philosophy. The discourse is correctly and elegantly written, and the argument supported with great ingenuity; but many will be inclined to question, in several instances, the accuracy and fairness of our author's representation of facts. We cannot help particularly remarking in this light the turn, which he gives to the late avowal, made by the convention, of their belief in God, as implying that their previous conduct had rendered their faith suspected. When the folly of some individuals had brought the reproach of atheism upon the general body, what other effectual course could they take, to wipe off this reproach, than to make a public avowal of their religious faith? To represent such a declaration, as a proof of their infidelity, is, to say the least, not very candid.

ART. XVI. *A Sermon preached in the Parish Church of Carshalton, in the County of Surry, on the 28th of February, 1794, being the Day appointed for a general Fast.* By William Rose, M. A. F. R. S. Rector of Carshalton, and of Beckenham, in Kent. Published by Desire of the Parishioners. The Second Edition. 8vo. 27 pages. Price 1s. Rivingtons. 1794.

THIS is a temperate and well written discourse, in which the writer deprecates the miseries of war in general; laments the peculiar infelicity of the present war, which can neither be prosecuted, nor abandoned, without equal danger; and recommends submission to established authority, unanimity in defence of that liberty, both civil and religious, which is our birth-right, and universal reformation of manners. The author, in deploring the impiety of the french nation, falls into the common mistake, of confounding the abolition of national religious establishment, with the total renunciation of all religion.

ART. XVII. *A Sermon preached on the 28th of February, 1794. Being the Day appointed for a general Fast and Humiliation, and published at the Request of the Hearers.* By the Rev. J. Morton, of Trinity College, Cambridge, and Chaplain in Ordinary to his Royal Highness the Prince of Wales. 8vo. 16 pages. Price 6d. Dilly.

A SHORT and general exhortation to repentance, accompanied with a serious caution against the insidious arts of philosophers so called, and a strong protest against the wantonness of political discussion. Not very consistently with this caution and protest, the author however admits, that the contest in which we are engaged is not a war of opinion, or of political speculation, but of necessity: he adds, that we have our all to contend for, against anarchy and rapine, cruelty and death.

ART. XVIII. *A Sermon preached at the Chapel of St. John, at Market-Street, in the County of Hertford, on Friday, Feb. 28, 1794, the Day appointed for a public Fast.* By George Smith, M. A., Rector of Puttenham, in Hertfordshire, and Curate of the said Chapel. 4to. 13 pages. Price 1s. Murray. 1794.

OF this sermon nothing better can be said, than that it is a piece of desultory rant against France. If we be to believe this enraged declaimer, the french are sons of Beelzebub, and vagabonds upon the face of the earth, who have been guilty of more excesses than ever yet stained the page of history, and who refuse the protection, and defy the power of God.

ART. XIX. *The scriptural Fast, being the Substance of two Discourses preached on the late general Fast, Feb. 28, 1794.* By Thomas Wills, A. B. Minister of Silver-Street Chapel, London; and of the New Chapel, Islington; and formerly of Magdalen Hall, Oxon. 8vo. 39 pages. Price 9d. Hughes. 1794.

THIS preacher is a zealous reformer;—not in government, for he is under no apprehension of any encroachments upon freedom

in any department of the state; and is of opinion, that the present is not the season for attempting corrections or improvements;—not in religion, for he regards the thirty-nine articles as a public standard of the essential truth of the word of God, and thinks there is nothing to be lamented on this head except the insincerity of many who subscribe, but do not maintain or preach them, in opposition to the poisonous and fatal errors of the arian and socinian heretics;—but in manners, with respect to which he recommends a severity of discipline, not very well suited to the taste of the times. Indeed little regard, we apprehend, will be paid to his complaint of the frequency with which plays, operas, and masquerades are visited, and the ‘immense sums which are lavishly squandered, and consequently expended, in building and supporting those dreadful places of public amusement; those seminaries of vice; those pests of the nation.’ Mr. W. also draws a dreadful picture of the mischievous effects upon religion, and morals, to be expected from the prevalence of french principles.

ART. XX. *Thoughts on the Nature of true Devotion, with Reflections on the late Fast.* Addressed to the British Nation. 8vo. 64 pp. Pr. 1s. 6d. Cambridge, Flower; London, Robinsons. 1794.

A VERY laudable attempt is here made to correct several false notions, which appear to be prevalent, with respect to the nature of devotion, and the efficacy of public fasts. True devotion this writer considers as a habit of mind, rather than a temporary act; and though he admits the utility of public worship, he justly observes, that, if we do not carry devotion with us to the place of worship, we shall scarcely find it there to receive us. Perhaps he goes too far, when he maintains the total inutilty of national fasts; for the moral influence of such voluntary acts of devotion is the same with that of more stated religious institutions; but he is unquestionably right in asserting the gross incongruity of uniting to perform a public office of devotion, with minds actuated by principles of discord and malignity towards a large portion of mankind. The prayers appointed for the late fast are distinctly examined, and shown to be liable to very material objections. With these remarks are interwoven some very judicious observations respecting the present character and conduct of the french nation, intended, not to justify all their proceedings, but to obviate some misapprehensions which have been taken up against them. It is, we think, fairly remarked, that the enormities which have been committed in France, are to be ascribed, in their *origin*, to the confederacy against France, and not to France itself; that, however dreadful the recent massacres and executions may appear, they have not been attended with the tortures and cruelties which were committed in the reign of despotism; and that, taken all together, not half the victims have fallen since the revolution, that formerly in one night (the fatal St. Bartholemew) were sacrificed to fanaticism and bigotry. With respect to the reproach of universal atheism, which has been liberally thrown upon the french

french nation, the author has so satisfactorily refuted the charge, that we shall quote his remarks upon this subject. P. 29.

‘ If Dupont really be what he professes himself, a confirmed atheist, I pity, from my soul I pity his blindness; but how unjust, how absurd is it to infer from thence, that the whole nation are so. Good God! a *nation* of atheists!—’tis an anomaly which can only exist in the imagination of that most credulous of all creatures, inveterate prejudice. The heart of man, when uncorrupted by pernicious habits, and evil example, is so far prone to religion, that no instance was ever yet found amongst the most *uninformed* (I do not like the word *savage*) nation of a total want of it. Can it then appear *probable*, that in a nation where enthusiasm has prevailed so much as it has done amongst the majority of the french nation, religion should all on a sudden become totally extinct. That the superstition which reigned there under the appellation of christianity drove many into *deism*, is a fact which cannot be denied; but this, alas! is too often the effect of such gross errors upon a mind which reflects at all, but does not carry its researches deep enough; persons of that description finding their reason shocked at the absurdities which they witness, without waiting to purge away the dross from the ore, are too apt hastily to throw aside both together.

‘ Happily, however, for the cause of true religion, we do not rest upon *probabilities* only, to refute the charge of atheism brought against the french; their own proceedings and declarations being a full and satisfactory proof of its falshood. The solemn appeal to the Deity which prefaces their last Declaration of Rights, the acknowledgments made in the seventh article of that declaration, of every man’s right to the free exercise of religious worship, and the guarantee of that right contained in the hundred and twenty-second article of the constitution, would be alone sufficient to refute the charge; but to these we may also add, that in the jacobin club on december 11, 1793, a member rose up, and in the most explicit manner declared his belief in God, which declaration was received with the loudest applauses, and the assembly unanimously exclaimed, “ Yes, we all believe in God *.” And a not less strong proof than the above, that religion so far from being *discountenanced*, is even *encouraged* in France, and that too in the only way in which religion ought to be encouraged, by promoting perfect freedom of worship, are the following resolutions which were passed in the convention, on the sixth of december, 1793.

“ 1st, The National Convention forbids all violence or menaces against the freedom of religious worship.

“ 2d, The vigilance of the constituted authorities, and the activity of the public force, shall be exerted to this end, and shall employ all the means that may be requisite to give security to the religious worship of all persuasions †.”

* * Courier, december 23, 1793.

† Cambridge Intelligencer, december 21, 1793.

‘ In consequence of these resolutions, the churches of Paris were again opened on the ninth of december for the performance of mass, and were thronged with attendants.

‘ After such repeated proofs of the falshood of the charge, that the french have no religion amongst them, those only can remain unconvinced of their error, who wilfully shut their eyes against conviction. The difference between the former, and the present state of religion in France is, that whereas formerly it was a matter of compulsion, it is now a matter of choice; those who still wish to attend mass, have the power of attending it unmolested, but we shall not see any more those overgrown religious institutions (falsely so called, as they were much more frequently seminaries of vice) which used to abound to the scourge of society. It will not now be the fate of weeping orphans to see

“ Their father’s stores,
Their shrines irradiate or emblaze their floors.”

‘ The Deity will be worshipped only

“ In such plain roofs as piety can raise,
And only vocal with the Maker’s praise.”

‘ Or perhaps in some places under no roof at all but the wide extended canopy of heaven; but he will be worshipped with more sincerity, because *voluntarily*, than when religion was made the *trade* of a set of men, to persecute others into the observance of ceremonies, which themselves were the most forward in their hours of privacy to ridicule.’

POLITICS. POLITICAL OECONOMY.

ART. XXI. *An Attempt to establish the Basis of Freedom on Simple and Unerring Principles; in a Series of Letters.* By Charles Patton. Svo. 75 pages. Edinburgh, Hill; London, Debrett. 1793.

As this pamphlet is offered to the public as a full refutation of popular errors on the subject of liberty, and as a concise explanation of the principles upon which true freedom may be erected; and as the author writes with great perspicuity both in method and language, and in a very cool and candid manner; it is incumbent upon us, to give our readers an idea of his system in a brief analysis. It is as follows.

‘ The protection of persons and property is the end of all government. All civilized nations are naturally divided into two parts; the possessors of the great, invariable, and permanent property of the state; and the great body of the people, who in general depend more for their subsistence on personal labour and exertions, than upon *permanent property*. These two parties are, in what follows, technically called *property* and *persons*.

These two great classes are continually attempting to encroach upon each other. All wise power must take it’s rise from a combination of *persons* and *property*; and real freedom can only exist, where these two parties are equally balanced, or when equal care is taken for the preservation of property, and of personal freedom. Taking it for granted,

granted, that the representative form of government is best suited to freedom, the deputies sent to the legislative body must consist, in order to preserve that blessing, of one half chosen by property, and the other by persons: for it is absolutely impossible to make the great property of a nation perfectly secure, in a country governed by a representative body, unless *property* elect one half of the legislative assembly; or that personal freedom can be safe, unless *persons*, independent of property, elect one half of the representatives.

The only effectual instrument for preserving an equal balance between these two parties is the executive power, permanently placed in the hands of a single person, and endued by the state with sufficient influence in the legislative body. This influence may arise from the nomination to all public offices, to which the deputies shall be eligible. The number of deputies should be regulated by the quantity of influence, both increasing, or diminishing, together.

In order to prevent either the legislative or executive power from being over awed by the mob, the latter should be supported by a body of nobility, created by the executive power, and not possessing too great a share of the national property, who shall reconsider and sanction the actions of the representative body. The effect of such a body of nobility would be, to give general respect to the legislative power, without calling in the compulsory and dangerous aid of an armed force. When, by these or other means, an equilibrium is preserved in the legislative body, *persons* and *property* having an equal share in making the laws, the interest of both will be secured, and freedom will be preserved.

In the remainder of this pamphlet the author's principles are illustrated, by applying them to several cases of government, which have actually existed in ancient and modern history; and in conclusion, the mixed government, established in Great Britain, is maintained, on the principles above stated, to be infinitely preferable to the republican form introduced into France by the present revolution.

On the theory here laid down we must content ourselves with one general remark, namely, that, however promising this writer's plan may appear in speculation, it would perhaps be found in practice a task of insuperable difficulty, to give the executive power the kind of influence in the legislative body here proposed, without turning the balance in favour of *property*, in a degree which would be essentially injurious to the rights of *persons*. However, the author's leading idea is very ingenious; and his concluding remarks may well deserve our reader's attention. P. 73.

* In all inquiries into the nature of free governments, it has been remarked, that the security of *persons* and of *property* was the end proposed; but I have not observed, that former disquisitions upon this subject have remarked, in terms sufficiently explicit, that these two bodies of men are at continual variance; one of them tending immediately to the destruction of *property*, and the other to the enslaving of *persons*. It is this circumstance which makes the dominion of either party a complete despotism over the other; and from hence arises a maxim in government, that *real freedom consists in the supreme power being equally divided between persons and property*.

* In accounting for the prevalence of monarchy, or the dominion of a single person, men have had recourse to divine right; or they have

have supposed, that as one God must rule the universe, one man, to resemble him, must rule a nation. Such ideas are ill founded: the true reason why the dominion of a single person has prevailed in most countries in the world, appears to be, that the two great parties of *persons* and *property*, finding that they could not bear the dominion of each other, committed the power to a single person, as the least evil of the three.

• Mankind have been imposed upon in a variety of ways respecting government by those who meant to subjugate them; and impostures of this kind become frequent, when states are in possession of some degree of freedom. Among these may be reckoned, that constant cry which we hear in the french nation, that the laws should reign; that freedom is the reign of the laws. If it is meant, that this must necessarily produce freedom, it is a most gross deception; because it supposes, that men must be free, if they are ruled by law. The most abominable tyranny has been exercised and sanctioned by laws, and by customs which have obtained the force of laws. It is not in the execution of such laws as happen to exist, but in the framing and enacting of necessary and good laws, that liberty chiefly consists; and (as I have before observed) from the nature of the laws of any country, a true judgement may be formed of the degree of freedom enjoyed by its inhabitants. The legislature of every country is a constantly operating power, and, according to its bias, the laws are formed to oppress *persons* or *property*, or both; these oppressions may be so speedily performed, that in some cases a single law may be sufficient to destroy all the security of *property*, or annihilate every vestige of personal freedom. For these reasons, no nation can possibly continue to enjoy liberty, but by placing the legislative authority, one half in *property*, and the other half in *persons*, and by preserving such a balance between those parties as completely precludes either from preponderating.

O. S.

ART. XXII. *A Collection of State-Papers, relative to the War against France now carrying on by Great Britain and the several other European Powers, containing authentic Copies of Treaties, Conventions, Proclamations, Manifestoes, Declarations, Memorials, Remonstrances, Official Letters, Parliamentary Papers, London Gazette Accounts of the War, &c. &c.* 8vo. About 500 pages. Price 10s. 6d. Debbrett. 1794.

WE are promised in the introduction a continuation of this very useful work, which henceforth is to be published annually on the eve of every session of parliament. The following short quotation will afford an adequate idea of the volume now before us.

• The object of the editor of this work has been to collect all state papers illustrative of the sentiments, actions, and views of the european powers, in the present war against France, and also of the United States of America, who though situated in another quarter of the globe, are, notwithstanding, by language, customs, and connexions, so intimately interwoven with the european system, that their conduct is more important to it than that of many european states themselves. It must therefore be particularly understood, that these papers relate *only* to the french war, and the dispositions of the different powers on that

that subject. At a time when so many various opinions are formed and maintained respecting the motives of princes and states for commencing hostilities or remaining neuter, it seems proper to lay before the public authentic documents by which those motives may be investigated and ascertained, as far as possible, on the declarations of the parties themselves. It is presumed that the utility of this volume therefore must be evident. The want of some perfect collection of this kind has of late been regretted not only by members of both houses of parliament, but by many other eminent characters, to whom the deficiency was obvious; and it was a knowledge of the embarrassment of such a want, that first induced the editor to collect the following papers, to class them under their respective heads, to arrange them in chronological order, and to accompany them by an ample index, by means of which any one may be referred to in an instant.

The treaties are copies of those recently laid before both houses of parliament, the partition treaty, and the convention at Pilnitz alone excepted. Those with Spain, Naples, &c. would have been first published in this work, had it made its appearance, as was first intended, before the meeting of parliament. The lateness of the time in which the editor's attention was first called to it, and the extent to which it has gone, has, however, delayed its publication; and taking advantage of the treaties lately laid before the houses of lords and commons, those first printed have been cancelled, purposely to give them in the very words of the official translations. The proclamations and manifestoes have been selected with great care. It is almost unnecessary to observe, that the largest part of those published by the french, relative to their own internal concerns, are excluded: but such as are of importance in explaining the conduct of other powers are preserved, and a few material decrees placed among them. The official correspondence commences with the answers of the european powers to the french king's notification of his acceptance of the constitution in september, 1791, which is thought the proper æra from whence to trace and disclose the conduct, and dispositions of the different states:—it is particularly full and complete at the very interesting periods immediately preceding the rupture with Austria, and the rupture with Britain. Many of the papers which passed on the eve of those events never were before published in England; and others of them have hitherto been but imperfectly laid before the public. It has been thought necessary to the completeness of the work, to insert the parliamentary papers also:—these consist of the king's speeches and messages, and the addresses, amendments, and motions, concerning the war, which last session were moved either in the house of lords or in the house of commons. The appendix containing the history of the war, is taken wholly from the London Gazettes: no article is omitted, nor is any inserted which has not appeared in that state record. The different accounts are classed under the heads of operations at sea; operations in the Netherlands; on the Rhine; on the side of Italy; on the side of Spain; at Toulon; in the West Indies, and America; and in the East Indies. The whole, as well proclamations, correspondence, &c. as Gazettes, is brought up to the conclusion of 1793; and the english and foreign newspapers of the three last years have been carefully searched in order to complete the collection. Many of the papers have been perfected, and their dates affixed; but even where dates could not

not be precisely found, the time at which they first appeared is ascertained and mentioned.

It is to be hoped, that the editor will be more careful in arranging the materials of the succeeding volumes, the pages being so misplaced, in the present, as to occasion a considerable degree of unnecessary trouble.

ART. XXIII. *An Estimate of the comparative Strength of Great-Britain, during the present and four preceding Reigns; and of the Losses of her Trade from every War since the Revolution. A new Edition. To which is prefixed, a Dedication to Dr. James Currie, the reputed Author of "Jasper Wilson's Letter."* By George Chalmers, F. R. S. S. A. 8vo. About 320 pa. Pr. 5s. in boards. Stockdale.

MR. CHALMERS introduces this republication of his estimate with a dedication to Dr. Currie, in which he endeavours, with the aid of old *saws* and *tags* of rhyme, to be at once satirical and admonitory.

In that part, wherein he condescends to be serious, he refers the Dr. to the successive increase of the wealth of Liverpool, and other commercial towns, within the present century, as an answer to his clamours about our pretended ruin.

'When Scotland,' says he, 'was a child, during king William's reign, England was a youth, with all the briskness and bustle of youth. From the *revolution*, and the war of the revolution, she carried an extraordinary energy into the occupations of peace, after the treaty of Ryswick. And from every subsequent war, she appears to have redoubled her energy, and to have made proportional acquisitions of all that creates and constitutes opulence. England had more than three times as many shipping employed in her commerce at the "*damn'd peace* of Utrecht," and more than double the exportation that she had at the celebrated treaty of Ryswick. She had fifty per cent. more shipping and traffic at the peace of Aix-la-Chapelle, than she had at the peace of Utrecht. She had a fourth more shipping and a third more exports at the peace of 1763, than she had at the peace of 1748. The years which immediately succeeded this epoch, were a period of unexampled prosperity. Yet, when the present war began, England had, notwithstanding two long wars, more than double her shipping and commerce, from 1748 to 1792. There only belonged to England,

In 1700	—	2,281 ships of	261,222 tons.
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In 1792	—	10,423	of 1,168,468 *.
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* The foregoing positions are all *facts*, instructive facts. From them we learn that England, amidst frequent wars, redoubled taxes, and public debts, has grown up as fast and as vigorously as Liverpool, of which you cannot be persuaded, that her traders are poor, or that her corporation is on the verge of bankruptcy. Yet, throughout your letter you reason, that the merchants of Great-Britain are ruined, and that the corporation of Great-Britain is on the verge of bankruptcy.

"Oh hateful error, melancholy's child!

"Why dost thou shew to the apt thoughts of men

"The things that are not?"

* * As appears from the register of shipping.

As it might argue somewhat against the *policy* of the present war, to allow that our commercial distresses originated in the wild and unprofitable plans of administration, we are gravely told, 'that prosperity generally leads on to adversity;' and that during 1791, and still more in 1792, 'there lurked, in our commercial habit, the predisposing causes of our commercial maladies which broke out in 1793.' We are comforted too with the observation, that, however unfortunate the month of november 1792 was to our traders, it was a month propitious to our constitution. The following passage evinces how far the author's fears must have operated upon his understanding, and perhaps on his *memory*.

'I was not inattentive, as you may suppose, to the passages of that month. I knew that the violence of the *republicans*, and *levellers*, had by its *action* and *reaction* spread terror far and wide. I was acquainted with persons, who feared the loss of their lands from the tumults of the jacobins at Sheffield. I was acquainted with persons, who sold their stock in the british funds, in order to invest it where they supposed it would be more safe. I was acquainted with those who disposed, at an under value, of moveable property which they imagined was most likely to be destroyed by innovation and tumult.'

The author (who is a placeman) seems to dread nothing so much as a reform of parliament, 'to which he has so often lamented to see wicked men with their allies, the well meaning men,' endeavouring by various arts to turn the attention of the people; and he roundly asserts, 'that no industrious individual would gain a single advantage from such a reform.'

What! would not 'a single advantage' arise from lessening the number of our wars, and consequently the amount of our taxes? from checking the insolence, and punishing the peculations of office? from diminishing, if not destroying, the venal herd of pensioners and *sinécure* placemen? and from simplifying our laws, and thus securing to every man his property, at present endangered by the most trifling litigation? Would not the acquisition of all, or of any part of these blessings produce 'a single advantage' to the great body of the nation?

It only excites our laughter when we perceive the *reputed* Francis Oldys [see *Analyt. Rev.* Vol. xi. p. 204] busied in the detection of the *reputed* Jasper Wilson; but it must provoke the indignation of every honest man, to behold Mr. Chalmers, with an unmanly rancour, attacking a respectable individual (Mr. F.) who happens to differ from him in opinion; but indeed, in one or two places of the present work, as nearly throughout the whole of his life of Ruddiman, he degenerates into personal abuse, and illiberal scurrility.

After observing, that a *falsehood* is soon stated, but that it requires a paragraph to ascertain a fact, the author concludes a dedication of one hundred and sixteen pages with the following *hint*:

- " Good friend! forbear; you deal in dang'rous things;
- " I'd never name queens, ministers, or kings;
- " Keep close to ears, and those let asses prick."

ART,

ART. XXIV. *Dangers qui menacent L'Europe, &c. The Dangers that menace Europe. A Detail of the principal Causes that rendered the Operations of the last Campaign productive of so little Success; Faults to be avoided, and Means to be adopted, in order to make the present decisive in favour of the real Friends of Peace and Order.* By Mr. Mallet du Pan. 12mo. 80 p. Price 2s. Leyden. May 1794. Imported by J. Boffe.

THE indefatigable Mallet du Pan has again resumed his pen, and here presents the public with a work, in which amidst his inflexible animosity to the french nation, he mingles some very serious advice to the princes of Europe. His former pamphlet, entitled 'Considerations sur la Nature de la Revolution de France,' &c. (for an analysis of which see our Rev. Vol. xvii, p. 198) was written, as we have before stated, in a 'melancholy mood;' the present seems to have been suggested by doubt, if not by despair. As the works of this author are held in great esteem on the continent, and as his plans appear to have been more than once adopted by *some* of the allied courts, we shall present our readers with a detailed account of the article now before us.

Mr. M. du P. commences his labours with some prefatory observations, too curious and interesting to be omitted here:

'All Europe finds itself at this moment in a very unexpected situation: it has to combat enemies truly formidable, on account of their numbers, their courage, and their resources of all kinds; but still more dangerous from the odious machinations which they carry on in secret, from the criminal indifference with which they adopt any means that may contribute to their success, from their anarchical and disorganising principles, so admirably calculated to mislead the multitude, from that universal correspondence, which they have been enabled to carry on in every country, and with every class of men, even with some ministers respect at present stops my pen, and prevents me from pointing out to the utter astonishment of future times, *still more illustrious personages.*'

After this accusation, which manifestly implicates one of our allies, the author proceeds to state, that in the present war, which he terms '*une guerre à mort,*' either the monster of anarchy must perish, or Europe must soon expect to behold the downfall of all it's thrones, the dissolution of all the ties of subordination and society, the scorn and the annihilation of religion, the subversion of all established principles, the spoliation of all property, and the massacre of one half of it's present inhabitants. Nothing else can, in his opinion, be expected from the triumph of those, whose parricidal hands were stained with the blood of the greatest of all kings, and the best of all men—of Lewis XVI, who united the piety of St. Lewis to the paternal tenderness of Henry IV.

The present does not resemble any of our ordinary wars, which, although odious in their own nature, are still subjected to some certain laws that diminish their horror, which are interrupted by some periodical suspensions of arms that give *breathing time* to humanity, and are followed by a peace, that holds out to it the hopes of repairing it's wrongs. Who would have imagined, that Europe would have permitted this torrent to roll on and increase, since both it's
origin

origin and progress evidently announced its future ravages, without elevating a mound to stop its fury? If those who first directed its course had not been retained by a timidity, which they have since known but too well how to surmount; if they had displayed that unity in their measures, and that audacity in their execution, which at this present moment reduces the salvation of nations to a problem; the ills, which are now but predicted, that they may be avoided, would have already inundated the surface of Europe, and the whole universe would have been one vast field of blood, and of carnage.

Let those men, whose minds are neither formed by experience, nor taught by adversity, henceforth attempt to oppose it by means of a few big phrases, void of any meaning, such as, *the incorruptible fidelity of our troops; the natural goodness of the people; the attachment and respect entertained for sovereigns; &c.*—‘successful crimes will always find sectaries and profelytes.’

Before the present fatal epoch, were there any soldiers more faithful, or more full of honour than those of France? They however ranged themselves, and that almost without any effort, under the standards of revolt. Was any nation more mild, more gentle, more hospitable? did the inhabitants of any country possess the social virtues in a greater degree? They are at this moment a tribe of cannibals, of *anthropophagi*, avaricious of blood, and still more *thirsty* after every fresh draught of it. The annals of history do not record such instances of attachment in any people to their princes; and yet, when the fatal *guillotine* terminated the life of the virtuous Lewis, did not the air resound with exultations? has not France armed in support of his executioners? and has not the anniversary of this ‘execrable assassination’ been celebrated throughout the whole kingdom by rejoicings, and patriotic hymns?

So many, and such terrible examples, however, have produced only slight and fleeting impressions, even on those seated upon thrones. It would seem as if the spirit of folly had cajoled the victims, at the very moment that the spirit of cruelty excited their executioners: at one and the same instant, a supernatural and irresistible force appears to have armed some with the sword of resistance, while others are drawn with amazing rapidity towards their inevitable ruin. They talk of treaties, and of neutrality, as if any pact could exist with the tiger; as if not to provoke were sufficient to escape from his fury; as if there were any distance between the roaring of the thunder and its ravages, or that all those, who form links of the same electric chain, did not at the self same instant experience its shock?

Some affect to sport with a revolution, which menaces the invasion, the overthrow of every thing; which conceals no project however bold; and which daily acquires new means of realising whatever may be termed desperate. In such a strange situation of affairs, every friend of order may be permitted to speak; when a fire breaks out, all the world has a right to endeavour to get it under: let us take advantage of the present moment—let us act while it is not yet too late.

‘Let us not then dissimble as to the strength of the regicides; a great part of our present evils arises from having but too little known, or too much despised it: let us reserve all our contempt for their principles. I am about to utter the most simple, and the most incontestable

tible truths : a vast kingdom, on which nature seems to have lavished all her favours, defended by fortifications, in which art has exhausted all her resources ; an immense and warlike people, whose *devouring activity* will always counterbalance a thousand advantages on the part of their enemies ; distinguished from other nations by an impetuosity of temper, which they can but rarely resist ; with arsenals numerous and amply supplied ; possessing innumerable means of industry and prosperity, which will always enable them to repair their losses with facility ; boasting a *corps* of able engineers, and the most formidable, and, without contradiction, the best artillery in Europe——such is the faithful picture of the strength and resources of France in ordinary circumstances. Let us add at present to so many advantages, those which her state of actual crisis evidently produces.

‘ The annihilation of commerce and of navigation ; of all the arts of luxury ; of a number of professions and trades, naturally embittered the minds of those who drew their means of subsistence from them. During the first moments of disorganization and of tyranny, the foreign combined powers might have reckoned on the greater part of this croud of discontented citizens ; but being since affrighted with examples of rigour, convinced of the danger, and the uselessness of their efforts, misled by all kinds of illusion, and pressed by the necessity of procuring the means of life, they have entered into the pay of their *executioners*, and have become the instruments of their vengeance. Nearly all of them have either enlisted in the mercenary legions of Paris and the provinces, or in those *hordes* on the frontiers, whence, like the ancient northern nations, they carry desolation, and seek death in distant lands, because their native country can no longer furnish them with subsistence. At first, they only obeyed the imperious voice of hunger, but by mingling with the most depraved of mankind, they themselves have in their turn become models of corruption, and every idea of returning to a peaceable and laborious industry is henceforth precluded : for it ought to be remarked, that a life passed in camps and amidst armies, however rigorous it may appear, and whatever activity it may call forth, *only forms useless or dangerous members of society.*

‘ It is thus, that by little and little idleness and hunger have covered France with ruffians, that this vast country has been transformed into a camp glittering with bayonets, that cannon founderies and manufactories of arms have acquired extraordinary activity, that innumerable armies have lined the frontiers, and that new ones have arisen by a kind of enchantment whenever an unexpected event required their presence ; as in *La Vendee*, at *Lyons*, *Marseilles*, *Bordeaux*, *Toulon*, &c. In short this *nursery* of men, whose losses a new generation, elevated amidst alarms, is ever ready to repair, can now only exist in a state of warfare ; and every thing concurs to announce, that the insurgents will not fail to unite with the ardent valour of their ancestors, a ferocity hitherto unknown, and that redoubtable firmness, which seems to be inconsistent with the impetuosity and the frivolity of their national character. Shall we endeavour to comfort ourselves in 1794, with repeating the saying of that croud of idle politicians, who during the first six months of the revolution used to predict, that nothing violent could be durable, and that thus the extraordinary efforts of France must evidently have a turn ? But the general maxim will

will not apply to the present case. Why should we hope for a cessation of the effect, when the cause hourly acquires a new degree of energy? Will fire, the lively image of activity, be extinguished, if it receive fresh aliment? Does not Vesuvius, which more than 1800 years since overwhelmed the cities of Herculaneum and Pompeia under it's torrents of burning *lava*, still commit new ravages? And why should you promise yourselves a period to your present evils, while this *devouring activity*, which is the essence of the present crisis, and which every thing concurs to increase, still continues? Undoubtedly it is a burning fever, which will be succeeded by a mortal weakness; but on what grounds do you calculate the duration of the paroxysm? Undoubtedly the monstrous edifice of the french revolution must tumble down, because it is built on a quicksand, and all it's parts are deficient in unity and connection; but perhaps a great portion of the present generation will be first swept away, and a *general mourning* will cover all Europe before that epoch arrives, which they now affect to predict with a prophetic and ridiculous assurance.'

After this very discouraging description of the strength of France, Mr. M. du P. proceeds to detail her resources; and on this subject he very justly observes, 'the finances form that powerful spring in governments, which in the end fixes victory;' he at the same time plainly intimates, that all our 'present illusions' ought to vanish, 'if we find they possess wealth adequate to the support of their monstrous colossus of power.'

The 'russians' who are now at the head of the french government, have gotten possession of two thirds of the landed property, and of an astonishing quantity of valuable moveables, by the seizure of the domains of the crown, and the property of the clergy and the nobles: in short, all France 'will soon become the appanage of triumphant villainy.' An enormous mass of assignats, the emission and circulation of which are equally boundless, furnish a fund for all internal disbursements, such as the pay, the equipment, and the expences of the troops, so that what exhausts the strength of foreign nations costs nothing to the convention, since it has converted 'a stationer's shop into a mint.' In the space of six weeks they now waste more than was expended during a whole year under the old government, at the period of it's greatest dilapidations; 'yet, notwithstanding all this monstrous profusion, there is not the slightest dread entertained of exhausting their means, because this can only result from a disproportion between their efforts and resources, and here the resources are reproduced, as if by enchantment, in the exact ratio of their wants.'

There are some expences however, in which *money* is indispensably necessary; but do all the combined sovereigns possess so much as the convention has discovered the means of procuring by the spoliation of the churches, the treasures of the crown, and the *species* found in the possession of that immense multitude of persons whose riches have procured their arrest, or destruction; by the pillage of the opulent cities of Lyons and Marseilles; and the seizure of gold and silver wherever they could be found? It is by means of this very money, that they keep emissaries in their pay in every country, and receive from the neutral

powers, and even from their very enemies, that corn, without which they would be unable to exist. The armies too, are supplied by 'pretended patriotic donations;' their wants are relieved by requisitions; and a committee can procure, in the course of forty-eight hours, what the kings united against them must take up several months, and lavish immense sums of money to obtain: in addition to this, the 'regicides' fight upon their own native soil, surrounded by fortresses which facilitate the attacks, ensure the retreat, and give a comfortable asylum to their armies; they combat too with the certainty of being able to repair all their losses. The allies, on the contrary, are in an enemy's country, surrounded by 'disaffected inhabitants, and spies;' their territories, open on all sides, are only strengthened by places of which the foe may easily render themselves masters; their losses are not repaired but with time, difficulty, and extraordinary expences: in fine, a long series of brilliant and uninterrupted successes are necessary, before they can achieve their object; and if it should so happen, that victory were to declare herself unequivocally, but for a single day, on the side of russian rage, and inexhaustible numbers, every thing would be lost without resource.

The author, after this very interesting survey, compares Europe to a ship menaced with sudden destruction, and the kings to the passengers, some of whom indeed are busied in stopping the leaks, while others, entirely indifferent as to the event, refuse to make the necessary efforts. He has no manner of doubt, that Paris, the 'centre to which they should all turn their eyes,' might be sacked, would they but unite their strength; he doubts only of their union; he assures them however, that the campaign of 1794 will irrevocably decide their own destiny.

He also thinks the conduct of the allies reprehensible in more than one instance during the campaign of 1793; as to that which preceded it, he has too great a respect for the impenetrable veil which conceals it's operations, to detail them to the public.

After a long and warm eulogium on the zeal, courage, and military skill displayed by the austrians in relieving Holland, Brabant, &c., 'from the depredations' of the french, Mr. M. du P. animadverts with much severity on the fatal measure of dividing the grand army, in order to undertake the siege of Dunkirk; and he seems to insinuate, that the english commander, who kept up a correspondence with part of the garrison, did not display great prudence on this occasion. As we were deeply interested in this expedition, we shall here translate a short passage concerning it.

The duke of York took the road to Dunkirk, at the head of an army of forty thousand good troops. The celerity of his march, his arrival under the walls without a train of battering cannon, long before the period agreed on with admiral Macbride, who was at the same time to undertake the siege by sea; the heroic, but imprudent intrepidity, with which the fugitives were pursued to the veryglacis; the flight into England of the irish general, who commanded in the town—all concurred to announce, that they knew what was passing there, and that they depended so much on their intelligence, as to neglect the ordinary precautions of

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common prudence. If they had only provided themselves with proper artillery for the siege, and had entrusted the secret of this premature march to admiral Macbride, so as to have employed force if persuasion proved insufficient, a place so contemptible in point of strength might have been probably carried before any succour could have arrived. Perhaps the very appearance of sufficient force might have rendered the application of it unnecessary; for the great art of profiting by a *correspondence* of this nature, is to be always able to do without it.

The 'enormity' of our loss, in 'men, cannon, magazines, &c.,' seems to have been considered on the continent as having a great effect in producing the perhaps still more considerable defeat before Maubeuge. It ought to be observed here, that the bad success of the english on the one occasion is represented to have been followed by a 'great carnage;' while that of the austrians, on the other, was prevented from being so fatal as might have been expected, by a retreat compared to that 'of a lion,' whom the enemy was obliged to respect, even in the moment of victory and exultation.

The forcing of the lines of Weissenbourg, hitherto deemed 'inexpugnable,' is termed one of the most brilliant actions recorded in history. To the success of this enterprise, it is satirically remarked, 'the prussians contributed a few manœuvres.' General von Wurmser is blamed for having spent too much time in an inglorious inaction after this event; and he is likewise reproached with not having gotten possession of Strasburgh and Landau, in the first of which places the allies had a very powerful party.

The little success resulting from the former campaign is attributed less to the inferiority of the combined powers in point of numbers, than to their mode of employing them.

'Does it not appear evident, that they considered neither the nature of the war, nor that of the enemy with whom they had to contend? In a war of *opinion*, and more especially in a war against the french, who join to a natural impetuosity all the delirium resulting from fanaticism, the least check is but the forerunner of a more considerable one; the least delay is a fault, of which the enemy will profit in order to recover from their astonishment, and repair their defeats. The system of defensive war is a system of ruin, even to the most numerous armies. The regicides ought to be constantly attacked, dissipated, harassed, anticipated, and combated; if defeated, they ought to be unceasingly pursued; if victorious to-day, they ought to be met again to-morrow. . . . Were such a mode of conduct to be adopted, ordinary troops would oblige them to submit; but with delays, with *cordons*, *abbatis*, lines, these robbers, by means of their *devouring activity*, would conquer the soldiers of Alexander; or, choosing our model of heroism nearer home, the austrians themselves, who on such terms would unavailingly display all their valour and ability.'

It is thus that the abbé describes the mode adopted by the convention to inspire the republicans with enthusiasm, which he energetically terms '*la tactique infernale*.'

‘ Whenever the *regicides* are about to strike some great stroke, the plan of which has been traced by the committee of public safety, and the success of which is guaranteed by the head of the general, the army is instantly assembled; the commissioners appear decorated with all their distinctive marks; they begin by reading some lying report on the part of the convention, or the committee, and conclude with an harangue in the oriental style, now in fashion. Their partisans spread themselves along the ranks in order to deliver a commentary, to applaud the zealous, and encourage the lukewarm; the air resounds with the cries of *vive la republique*, with imprecations and blasphemies against all kings, under the title of tyrants, and against all their subjects under the name of slaves, or the *vile satellites of despotism*. The women, or rather the furies, or *bacchantes*, pour out the brandy in copious streams; a warlike music, which excites the most cowardly hearts, exalts their fury into madness, and fifty thousand ferocious beasts, foaming with rage, dash on, with a hasty pace, and with cries such as are uttered by cannibals, upon those soldiers whose valour is not excited by any passion . . . and is it to be wondered, that such a shock should first discompose, and then break their ranks?’

The author not only reproaches the generals, but the ministers of the allies, with *delay*. During the american war, the *pendulum* of Mr. de Sartine was said to be influenced by that of the english ministry, but now all the motions of all the *pendulums* of all the courts of Europe seem to be regulated by that of the committee of public safety. He blames the maritime powers for neglecting to succour the royalists in *la Vendée*; for neglecting to carry on an *offensive* war from Toulon; and for neglecting to save the ships burnt by the english in it's harbour. He asks, with equal truth and severity, what reliance can the most intrepid royalist place in those, who seem desirous to dismember their native country? He observes, that the *honest inhabitants* of Longwi, Verdun, and Champagne, who trusted in their promises, have paid for their credulity with their ‘heads;’ and that ‘twenty thousand Toulonese, of all ages, sexes, and conditions, now wandering in foreign climes, a prey to indigence and despair, have constantly lamented their ill-timed confidence; while several hundreds of those, who remained within the walls of that unfortunate city, have cursed them in the midst of their punishments for their too cruel visit.’

Averting his eye from this horrible picture, he advises the coalesced kings, if not to forget, at least to *adjourn* their jealousies; and the generals, instead of being actuated by personal vanity and ambition, to imitate the conduct of the marshal de Boufflers, who, at the battle of Malplaquet, submitted to the orders of Villars, whom he had a right to command.

‘ You ought,’ adds he, ‘ if you wish to commence the campaign of 1794 in a manner worthy of yourselves, to begin with the siege of Lisle. The moment that the three coloured flag ceases to fly on it's ramparts, the counter-revolution will assume a serious appearance; the *regicides* will be reduced to consternation; the other cities will more easily open their gates; and west Flanders

Flanders will be released from the dread of future incursions. Forty-five thousand men at least ought to be employed in conducting the siege; an army of 70,000 combatants should cover the operations; another of 9 or 10,000 light troops should be posted on the wings to harass the enemy. An immense quantity of stores and ammunition ought to be provided; an astonishing number of battering cannon, mortars, &c. should be transported under the walls; the trenches should be opened on the very day that the troops present themselves; let surprize and terrour be every where spread around. Let the batteries play unceasingly on the devoted city; let not a single *cold bullet* be directed against it; let bombs rather be preferred as more proper to attain the end proposed; let the number of discharges every piece of artillery is capable of sustaining be invariably calculated and ascertained; and at the precise minute fixed upon, let them launch affright, desolation, and death. . . . The abbé piously recommends all this in the name of that 'humanity' which he outrages, and of that 'God' to whom he impiously offers up a fervent prayer for success.

As the author is apprehensive, that the subjects of the belligerent powers may soon begin to inquire for what they have been spilling their blood and exhausting their treasure, he recommends it to the coalesced kings, to crush such of their subjects with an *iron mace* as may dare to question their views in the present war, now carrying on in behalf of religion and subordination.

ART. XXV. *Second Peal of the Tocsin of Britannia; or Alarm Bell of Britons; with Plans of National Armament, and National Defence. Addressed to the British Yeomanry.* By John Stewart, the Traveller. 8vo. 30 pages. Price 2s. Owen. 1794.

WE have already taken notice of the *first peal* of Mr. Stewart's *tocsin* [see our last vol. p. 442], and find the second to be equally alarming.

The 'war of nations,' we are told, has been hitherto 'contention for dominion,' but the present is 'the contest of social existence.' The body politic seems every where seized with a fever, for which the 'head' has not prudence enough to provide 'a refanatory regimen.' The power of numbers is contending with the power of property, and if the latter do not 'immediately and separately organize its collective efforts,' the former will triumph, 'and civilization must sink into the tomb of universal anarchy.'

'The yeomanry of England are most imperiously called upon by this awful predicament, which threatens the great class of the community with uncommon calamities, to stand forth with open purses, and naked swords to aid distress and overawe rebellion, to marshal themselves around the throne, and assure it from the treachery of plebeian mercenaries, by which means the ascending æra of british civilization will culminate only at the point of exquisite sensibility and thought, descending upon the horizon of self-knowledge, when its unity with nature will be discovered, and the empire of truth and good-will, commence the æra of intellectual life.'

'I am despondently aware of the difficult task I have undertaken,' adds he, 'to conciliate subjects to a due submission to civil power or government; it is like preaching reason to passion, wisdom to folly, virtue to vice, thought to the thoughtless. Democracy insatuates itself by the following reasoning: when power is placed in its natural state, the great mass of the people, their contending passions and interests will give the equilibrium and form to the social body; as well might the different parts of a clock, assembled promiscuously in a sack, be expected to perform the end of a time-keeper, as the power of the people give social order to a rich and populous nation. Assumptive power or optimacy, can alone organize the social machine, till by the revolution of moral truth, or the unity of self and nature, man shall become adult in manhood; in the meantime, his progressive happiness depends on the controul of his will, and the liberation of his reason.'

So much for the *extraordinary* preface, to this very *extraordinary* pamphlet. The work itself commences with an exclamation, in the true style and language of an *alarmist*: 'To arms, britons, to arms!' after which, we are gravely told, 'that the enemy's battalions are embarked,' and wait only the wind 'to waft them to our shore.'

The french are represented as actuated by 'revenge, plunder, and conquest:' and the reformers of this country, are termed 'perfidious knaves! or incorrigible fools!' leagued with 'a nation of ideots, and scoundrels.'

The 'index of perfection' in civil power is said to point 'to a modified liberty of the press;' nations we are assured 'receive more benefit from the discovery of an important moral truth, than from the most happy revolution that could happen in the political position of society.' Moral truth demands for its 'matrix,' the stability of 'constituted mixed government;' the revolutions of will or passion, are 'tangential movements of the body politic from the centre of power,' the reformation of reason 'revolves the politic body in a spiral diagram,' &c.

After challenging 'the thoughtless dissipated demagogues of the day, to publish their own biography,' and addressing himself with equal severity and truth to the 'philophagi,' or gamesters, who live by the plunder of their friends, the author, in the true style of his great prototype *Anacharsis Cloots*, recommends to their perusal the following 'philosophical' works: 'Travels to discover the Source of moral Motion, the Apocalypse of Nature, moral World, the Book, and the Revolution of Reason,' all, we believe, his own productions.

Mr. S. soon after produces his plan of defence: he recommends the more opulent yeomanry to form themselves into regiments of cavalry, while the less opulent serve as infantry. The whole national force ought to act in a body; towers should occupy the entire extent of the sea coast, to give notice, by one signal, of the approach of the enemy's fleet, and by another, of their landing; these towers should communicate with others inland, to the distance of at least twenty miles; and the peasants, armed with pikes, should be led on to the flanks and rear of the enemy, while the best troops opposed them in front.

'The regular cavalry must adopt a new and desperate mode of attack; volunteer parties, forming a troop, must be composed as a for-
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forlorn hope to ride down upon the ranks of the enemy. The regiment must follow at two hundred paces distance, and when the forlorn hope had drawn away the fire of the enemy, they must push on to the enemy's ranks, and no retreat must be allowed. The infantry must follow close to complete the victory.'

In case of sudden invasion, he recommends 'iron shields' to be prepared and worn on the breast of both man and horse, that for the man to be of a square form, sixteen inches in length, and twelve in breadth, just thick enough to be musket proof; the horse's shield should be made in the form of a half moon, and fixed by a band round the neck, and a belly band to keep it firm. The author concludes 'this short but dangerous peal of the alarm bell with the oscillating clapper of admonition;' this admonition is addressed to the nation, and consists in a request not to purchase 'the sculptured marble, and painted canvas' of their enemies.

The author candidly confesses, that, 'misled by the benevolent propensity of his own heart,' he himself has 'calumniated the energies of our magic constitution, the moral wonder of the world:' he however, is willing, it seems, to make the *amende honorable*; for he has now discovered, 'that influence however corrupt, by converting egotism into patriotism, is a lesser evil than democratic anarchy;' that 'the dissolute education of our public schools produces that high animation, the characteristic of british manhood;' that 'duelism is the support of that sublime and inestimable discrimination of gentleman from plebeian, forming an important barrier between the optimacy or head, and the pessimacy or members of the social body.'

After many eulogiums on the custom of sending disagreeable persons to *Coventry*, 'or social exile, to which the dregs of manhood are relegated,' and which is termed 'another wonderful wheel in the mechanism of british policy, unknown to the continental herds of aggregated bipeds;' the author recommends the absorption of all political authority by 'the landed interest;' money and commerce, according to his system, ought to be humbled 'to the plebeian rank of avarice and chicanery,' and the senate should have no members but 'agrestic patrons, whose noble souls are employed in the nourishment and instruction of a happy peasantry.'

We are pleased, amidst the affected *mysticism* which pervades this pamphlet, to behold a few short and transient gleams of good sense and humanity. Mr. S. endeavours to inculcate a hatred to war in general, and particularly to the present, as it is now carried on; he feels a generous compassion for the africans, 'tortured in slavery by the lash, and agonizing labour of commercial avarice;' and even for horses, 'yielding up the dregs of exhausted strength; old, blind, lame, galled, harnessed to a dust cart; others with their tails and ears cut, and the most tender parts which nature had taken so much pains to cover, exposed to the biting of flies, and percussion of the elements.'

Who could imagine, after such a display of *sensibility*, that the author has no compassion for the *frailties* of human nature? that he would persecute a *democrat* to destruction, or hunt down a fellow-citizen, who may happen to differ from his *present* opinions, with one of the *long pikes*, which he so forcibly recommends to the *irregular cavalry*?

ART. XXVI. *The Voice of Truth against the Corruptions in Church and State.* 8vo. 68 pages. Price 1s. 6d. Ridgway. 1794.

THE present forms of religion and government are here canvassed and censured; but not with that degree of ability, which will be likely to procure the author either much applause from the friends, or much censure from the enemies of reform.

The pamphlet contains, beside the author's own reflections, Condorcet's speech, delivered in the name of the committee of constitution, and the french declaration of the rights of men and citizens.

ART. XXVII. *Plain Truth in a plain Dress: or, a short Admonition to the middle Ranks of Great Britain and Ireland.* By William Tindall, M. A. 8vo. 24 pages. Price 6d. Longman. 1794.

THE subject of this admonition is a certain chemical process for the decomposition of society, by means of which, monarchy, nobility, clergy, rank, property, and religion, may all be evaporated *in fumo*, and nothing be left behind but a beastly *caput mortuum*. The recipe for this experiment, the invention, or at least the publication of which, the author ascribes to the writer of a book, which was entitled *Common Sense*, but which he thinks ought to have been entitled *Uncommon Nonsense*, is circulated, he apprehends, in this country, and recommended to the attention of englishmen, by the wonderful success with which it has been attended in France. In order to prevent the design, which he sees to be forming, of making a second trial of this method of decomposition, he proposes, that 'all who have any thing to lose, nobility, clergy and laity, should strictly unite their interests, and keep a set of trusty messengers in constant employ, to convey intelligence in the quickest manner possible, noting the smallest degree of progress made by these experimenters, whom he honours with the appellation of atheistical levellers. He further recommends, that the clubs should be narrowly watched, and that all loyal englishmen should show their patriotism by voluntarily suspending, for a while, their favourite amusement of meeting in clubs, that the traitors may stand naked and confessed, in all their hideous deformity, and no longer be able to enjoy the protection of their great patron, *the enemy of mankind*.

Of the wisdom of such extraordinary precautions we are incompetent to judge; having never yet observed in this country any attempts towards the execution of such mad projects of political decomposition, as would render it expedient for britons to relinquish their personal freedom and enjoyment, in order to preserve their public liberties.

O. S.

ART. XXVIII. *On Wet Docks, Quays and Warehouses, for the Port of London; with Hints respecting Trade.* 8vo. Price 1s. Johnson. 1793.

EVERY rational plan, for improving and extending the commerce of the capital, ought to be received with gratitude, and perused with attention. As for ourselves, we are never more happy, than when we perceive men educated to business throwing their ideas on paper, and establishing practical and well founded theories. The following remarks are deserving of the most serious consideration.

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• The situation of London is inland, and convenient to internal intercourse. The navigation of the Thames is extensive, and affords a safe and commodious harbour, or floating tide dock for shipping, for some miles. Formerly it only needed small craft to load, or discharge the ships that frequented the port, but London has now far outgrown it's accommodations, and with an external commerce infinitely greater than it had at the great fire of 1666, (having perhaps three fifths of the trade of the whole kingdom) it possesses only the same legal quays which it did in Charles the second's time. They cannot be estimated at more than *fourteen hundred feet*, or little more than one quarter of a mile on one side of the Thames, beginning at London Bridge and ending at the Tower; while the city of Bristol commands more than 4000 feet, or four fifths of a mile on the rivers Avon and Frome, though with a trade beyond all comparison inferior. All agree that the legal quays are too small; and the very remedies and indulgences that have been applied from time to time, of shipping and landing certain goods at other than the legal quays, by sufferances (satisfying the officer for extra duty) are the strongest proofs of the existence of the evil. Perhaps near three fourths of our exports and imports, as to *bulk*, are managed by water, or sufferance wharfs, and not at the legal quays. The utility and necessity of sufferance wharfs, have been tried and admitted without detriment to commerce, revenue and the legal quays. These remedies, extensive and habitual as they have become to many, if not to almost all our most bulky articles of commerce, are not however at present adequate to our wants. While other branches of commerce have met with some, or with general relief, by the extension of wharfs, the West India trade has been for years labouring under the severest burthens from delays, charges, losses, and plunderage. Except the article of wood, that trade, notwithstanding it's great increase, has continued for about 130 years in the same track. It is therefore necessary from increased imposts, and the growing impediments to commerce in all it's branches, to apply some remedy; and none can be more effectual than the creation of docks and quays, with an extension of warehouses.'

A large plot of ground between Radcliffe highway and Wapping, not inferior in extent to all the docks at Liverpool, is pointed out as an excellent place for the formation of wet docks for large ships; and others are said to be practicable at the Hermitage, St. Catherine's, &c. for vessels of a smaller burthen.

• There needs but one general reply,' says the author, 'to all the apprehensions that may arise from the fear of throwing hands and professions out of employment. Prejudices were once applied against canals, turnpike roads, and the use of machines in manufactures; but canals have extended old, and created new markets, without decreasing seamen, or the coasting trade; turnpike roads have given improvements to agriculture, and convenience to markets and to travellers; machines have given extension to manufactures; and we only want *docks, quays, and warehouses*, to give facility to commerce.'

• Perhaps some may fear the lessening the river navigation on the Thames, and its importance as a nursery for our seamen; but the same objection might have been applied to the building of the bridges. The extension of commerce is the surest means of creating, and encouraging our seamen. While we have commerce and navigation we shall

shall never want hands. It is from thence that a thousand little springs and rivulets will flow, to give employment and fertility to industry. Destroy commerce, and the whole tribe of watermen would soon dwindle again into insignificant fishermen. Liverpool has no river navigation, and yet never wants seamen.

* If London and Great Britain could be made the grand *depot* of merchandize, and if goods were bonded under the king's lock, until taken out for home consumption, it would throw the capital of the merchant into his commerce, and leave the revenue to take the benefit of it, at the moment of consumption; for commerce is the parent of revenue. This system is already adopted without detriment, in the East India trade, for teas, china, silk, sugar, &c. also in the articles of rum, tobacco, coffee, &c. If this reasoning be true, the extension of docks, &c. would favour any general system of bonding, and under the best regulations.

* Holland owed much of its prosperity to easy duties. It was a country without national products, and had nothing but the system of becoming a general *depot* to create industry and capital. By making that country an universal warehouse for an exchange of commodities, they sold them on terms almost as cheap as they could be procured at the place of their growth. As to England, she is the greatest consumer of her own products and imports; and what she exports of native or foreign commodities, is commonly enhanced by the additional industry and labour of its inhabitants. But as we are extending our ideas of commerce in the east, and seem to have in contemplation extensive acquisitions in the West Indies, and as the only two rival commercial nations in Europe, are from political considerations, incapable of great present exertions, it would be good policy to look up to Great Britain as the great *depot* for all its wants; building prosperity on the best foundation, that of mutual interests. Whoever looks at the growing commerce, wealth, and finance of Great Britain, compared with former times or with other countries, will view with wonder, the joint efforts of nature and our industry in spite of all our wars.

* But when we compare our internal, with our external commerce, and see how much they may, or do affect each other, there is no knowing how far liberal systems of commerce, with pacific principles, and a relinquishment of prejudices and privileges, (which are rather burthen some than productive, and particularly when they respect ourselves) will carry us. Roads and canals are forming all over the country, and in all their communications they have one general tendency toward the great centre of the kingdom, there to unite by the strongest ties. Industry is to property what education is to the mind, for it creates and it expands. In agriculture it is befriended by nature: and in art it combines and multiplies all the powers of mechanics, particularly when backed by nature. If we then grasp at great objects, we must use great means. Archimedes only desired to put his foot on one earth, to raise another; we need only to open our eyes, sacrifice our prejudices, and grasp at the substance instead of the shadow, and we shall then find the surest means of encouraging our industry, and extending our commerce to bounds yet unknown.

EAST INDIA AFFAIRS.

ART. XXIX. *A Letter from William Devaynes, Esq. Chairman of the East India Company, to Thomas Henchman, Esq. with Mr. Henchman's Answer, on the Subject of the East India Company's Shipping.* 4to. 17 pages. Price 1s. Chapman. 1794.

THE immense influence of the owners of East India shipping has been long felt by the court of directors, and lamented by every independent proprietor. The enormous expences arising from the increased price of freight at length induced a general court, to recommend this subject to the notice of the directors; but, after a whole year's consideration, they contented themselves with passing two unsatisfactory resolutions, carefully avoiding to discuss the important question, relative to an open competition.

In consequence of a request from Mr. Devaynes, Mr. Henchman here gives his opinion, as to the spirit of the resolutions of the third of april 1793, and states, that it was the intention of the proprietors :

1. To secure to the service of the company all the ships at present in their employ, as long as they shall be judged fit for the service; and to settle the freight of those ships, once for all, on a fair and equitable footing;

2. To determine a mode of hiring and building ships in future, upon a system that shall be permanent, and on principles of fair, well regulated, and open competition, so as to enable the company to carry on their trade henceforward, to the greatest advantage.

'It was also,' he adds, 'in the contemplation of myself, and the friends I consulted at the time, that the captains and officers bred up in the India service were, as a matter of private justice, as well as public advantage, to be assured of the protection of the company, and a preference in all future employ.'

Mr. H. recommends a fair, open, and well regulated competition, as the best mode of supplying the company with shipping, at a reasonable price.—This plan, long in agitation, but hitherto studiously avoided to be carried into execution, has not only economy but expediency to recommend it, and would have long since been adopted, were it not that monopolies, like other public evils, naturally produce and protect each other.

ART. XXX. *An Account of the Proceedings of the General Quarterly Court, held at the East India House, on Wednesday the 19th of March, on Shipping, and other Affairs.* By William Woodfall. 4to. 25 p. Pr. 1s. Chapman. 1794.

THE chairman commenced the business of the day, by reading the proceedings of the court of directors, on friday, march 7th, 1794. It appeared from these, that, after taking into their consideration the unanimous resolution of the general court, on april 3d, in favour of the 'open competition' recommended by Mr. Dundas, they had *blinked* the main question, and passed two resolutions favourable to the old shipping interest, which they now pressed the proprietors to confirm.

Mr. Henchman and Mr. Jackson warmly opposed the confirmation, as a measure big with folly, if not with ruin, no less than 2 or 300,000l.

300,000*l. per annum* depending on the event. They deprecated such a dereliction of economy in a company that had 500,000*l. per ann.* to pay to the public, and termed it unfair to take the court by surprize.

It having been at length intimated, that the merits of the question should be discussed in a special court, the resolutions of the directors were put, and carried without a division.

Another question, relative to the right possessed by a director to act as an agent for, and export goods to any of the company's servants in India, was also adjourned. This originated in a complaint made by Mr. Twining, that a director (Mr. Scott) had taken up no less than 800 out of the 3000 tons lately allotted to the company, for the transportation of his own merchandize alone. o.

P O E T R Y.

ART. XXXI. *A Farewell Ode on a distant Prospect of Cambridge.*
By the Author of the Brunoniad. 4to. 15 pages. Price 1s.
Cambridge, Lunn; London, Kearsleys. 1794.

THE manner in which this poet takes his leave of his *alma mater* reflects equal honour on her and on himself. The sentiments expressed in the ode are such as clearly indicate a mind endued with native sensibility, refined by classical learning, and enlightened by a liberal philosophy. The verse is enriched, without being loaded, with poetical imagery, and flows on in an uniform strain of soothing melody, perfectly in unison with those pensive pleasures, which attend the remembrance of academic years. The praises of those illustrious ornaments of the university of Cambridge, Bacon, Newton, and Clarke; Milton, Spencer, and Cowley; Dryden, Prior, and Gray, are sung in not unworthy strains. These are succeeded by the following pathetic address to poesy. P. II.

* Nurse of each thought erect and bold,
Sweet poesy, whose fervid fire
Prompted the genuine sons of old,
With happiest hands, to sweep the lyre.
Parent of virtue! haste along,
Like them instruct me o'er the listening throng,
From passion's flood, to pour the torrent of the song.
How blythe the season when, of yore,
Crowding around the wintry blaze,
I learnt the legendary lore
Of the grey gossip's tragic lays.
Oh tell! what mightier strain can, now,
Make the rapt soul with such emotion glow,
Or bid the bounding blood with equal vigour flow.
Wandering, I mourn'd the buried brave,
Careless of night's unsocial noon,
When slept upon the glimmering wave,
The splendor of the summer's moon.
Ah, happy days! serene and clear!
In memory's flattering glass your charms appear
Ting'd with the richest blooms of life's inconstant year.*

Adverting

Adverting to passing events, the author laments the fetters with which science has been of late loaded by bigotry, and invokes the genius of the place still to protect the freedom of the mind. P. 13.

‘ But ah! ye visions of delight!
Too fast your tarnish’d splendor fades!
Ye sink! ye vanish from my sight!
While factions deep and dreary shades
Descend, while freedom, wan with care,
Flies from the hostile roof, with scatter’d hair,
And fetter’d genius comes her gloomy grief to share*.
History, thy doleful valves unfold,
Bring forth the great of every age,
In blood their goary garments roll’d,
The martyrs of imperial rage.
The servile chain, the rod of power,
With baleful influence, blast the muse’s bower,
They haste to happier climes, and shun th’ oppressive hour.
‘Twas thus, when Greece in ruin laid,
Prostrate, beneath the tyrant’s arm,
They sought Ausonian freedom’s shade,
Each breast with patriot passions warm.
Albion, they linger round thine isles.
Wishful, they gaze her fane where virtue piles,
And, o’er th’ Atlantic waste, a new creation smiles.
Let Europe, CAM, with hideous mien,
Light persecution’s frightful fire.
Amid the general storm serene,
Bid thou the new-born thought aspire.
Let not thine hand its course controul,
Unbounded bid the seas of science roll;
Nor bind, in slavery’s chain, the bold the vigorous soul.
Why should the gloom of antient years
O’ercloud the day-spring of the mind?
In youth renew’d, dispel thy fears,
And cast the wither’d slough behind.
Amidst mortality’s dear maze,
From hope’s high cliff, let virtue’s beacons blaze,
And, up perfection’s steep, thine eye insatiate raise.
Wherever truth and reason meet,
Wherever worth, deserted, strays,
Do thou afford a generous seat,
And clasp them, with a friend’s embrace.
Thine be the truly liberal plan,
And, dauntless, in the philosophic van,
Assert, with steady zeal, the dignity of man.’

* The proceedings of the university, of late, against an *heterodox* brother, and its alarm at the contagion of *unstatuteable* philosophy, are sufficiently known. Of the propriety of those proceedings I am not convinced by either the eloquence of the late vice-chancellor, or the *more profound and logical* discussions of Mr. Castley.

ART. XXXII. *Bagatelles, or Poetical Sketches.* By E. Walfsh, M.D. 8vo. 113 pages. Price 3s. 6d. Dublin, Kelly; London, Hamilton, and Co. 1795.

THE author of these poems offers them to the public merely as the spontaneous effusions of the moment, excited by some temporary sensation, humour, or accident; and it is in this light only that they are entitled to attention. For though the writer appears to possess some share of poetical ardour, and to be not unacquainted with the appropriate diction of poesy, his pieces are very unequal in merit, and bear frequent marks of negligence. The first poem, entitled *L'Amatore*, in which the versification and phraseology of Milton's *Allegro* are imitated, has several gross grammatical errors in the first stanza.

P. I.

‘ Hence Apathy with heart of lead!
Whom peevish Spleen without a fire
 Warmed with Hecla’s fire
Midst ice and endless snows on Hecla bred;
 Go—seek some waste domain,
Where solar beam ne’er warm’d the sterile ground,
 But wild winds howl around,
And drear antartic winter rules the year,
 Death hov’ring ever near,
There—far beyond our climes—with Horror reign.
But Thee—the spring of life and joy,
Thee I invoke immortal Boy!
Thee—the mother of desire
Bore to Mars—thy ardent fire;
His fell rage thy pow’r employs,
Thou *repairs*—as he destroys;
Or, as fages hold in song,
To thee no parents *doth* belong;
Thou co-eval *rose* her brother,
Whom unwise they call thy mother,
From the foam-besilver’d sea
Beauty’s queen Aphrodita!’

Leaving the author to settle his account with Priscian, and to make his choice, in the last line, between bad english verse, and false latin quantity; we go on to inform our readers, that this volume contains some pieces of the graver cast, of which the principal are, the Progress of Science; Reflections by Moon-light; Night; Ode to Oblivion; and Ode to Hypochondria;—others of the humorous kind, among which are, the Shining Guinea, and several epigrams and epitaphs; with others of the amatory kind, some of which, we must remark, overstep the bounds of decency. The author has had, we think, but little success in his attempts at wit. One of the best poems in the volume, is the following imitation of Cunningham. P. 83.

N I G H T.

‘ Now the sun forsakes the skies,
See! his sanguine flush of light,
And the owl with hooting cries
Hails the ebon car of night.

From

From yon tow'r with ivy crown'd,
Mark!—the bats with filmy wings
Dart abrupt—in mazes round,
Flitting light in airy rings.
Lo! what awful ruddy flame
All the mountain's summit fires?
'Tis the moon's resplendent beam—
Quick the twilight gloom retires.
Thro' the village hamlet's born
Rush lights glimmer here and there,
Weary ploughmen home return
To partake their frugal fare;
Honest Tray with joy elate
Steps before in conscious pride,
Puffs against the wicket gate
Purring rubs her furry side.
See! across the moon-light glade
How the timid school-boy flies,
While the aspin's quiv'ring shade
Seems a goblin to his eyes!
Calm beneath the humble cot,
Free from pain or care his breast,
Labour, and content his lot,
The rustic takes his quiet rest.
Now o'er hill, and dale, and grove,
Night her misty mantle flings;
Forms fantastic seem to move
On the shad'wy face of things.
Silence now the still hours leads,
Save where winds the gurgling stream,
As it bursts from deepest shades
Glitt'ring in the lunar beam.
Where high swell'd the mountain hoar
In the flaming eye of noon,
Now but seems a dim contour
By the pale light of the moon;
Lo! among yon gems of night
Moves her cloudless orb serene;
While a flood of gleamy light
Silvers o'er the soften'd scene.
Hark! what harsh and shrilly noise
Thro' the stillness hurts the ear;
'Tis the cock—whose cheery voice
Loud proclaims the morning near.
Now the welcome glimpse of day
Strikes the spangled upland lawn,
And the moon's declining ray
Glimmers faintly thro' the dawn.

Yon

Yon eastern cloud of crimson dye
Mark! how glorious to behold!
As the morn with lucid eye
Tips the rocky cliffs with gold.

Vapours rising from the sea
Purple mountains seem—afar,
Twilight with his robes of gray
Slowly veils the morning star.

Lo! the lark with speckled breast
(Now the jocund day's begun)
Springing from his dewy nest,
Soars to hail the rising sun.

ART. XXXIII. *The Tears of the Muse. An Elegiac Poem. Sacred to the Memory of the Right Hon. Sarah, Countess of Westmoreland. Addressed to, and particularly intended for the future Consideration of Lord Burghursh.* By Peter Alley, Esq. 4to. 22 pages. Price 2s. Debrett. 1794.

IN an elegiac poem, to which the author has given the inviting title of the Tears of the Muse, the reader will naturally look for those *lugubres cantus*, which melt the soul in tender sorrow; and he will be much disappointed when he finds, that, instead of enjoying the luxury of sympathetic grief, in perusing the artless effusions of the muse who “takes strange delight in tears”, he has to submit to the drudgery of reading trite reflections or dull pænegyrics, expressed in stiff inharmonious verse. The laudable design of the poem is, to inspire the young nobleman, to whom it is addressed, with virtuous emulation. ‘It was written,’ to borrow the author’s own phraseology, ‘under an opinion, that the encomiast of departed worth sacrifices most suitably at the altar of living virtue.’ But it may be questioned, whether such an offering as this, though not unaccompanied with the incense of adulation, will be able to command a favourable reception to the author’s moral lessons. How sparingly they are decorated with the flowers of poetry, the reader may judge from the following stanzas. P. 7.

‘Still, as it is, this life survey;
Not as a scene of tears;
Nor yet as one unchanging may,
Whose ev’ry beauty cheers.

‘Then vainly hope, not all thy hours
Shall yield a joyous beam;
Nor thou, what time the prospect low’rs,
In mean despondence seem.

‘Whate’er of ill man must endure,
Or may his hopes deter,
Of this unfailing truth be sure,
God’s goodness cannot err.

‘ His

‘ His wisdom limitless ; his love,
Not than his wisdom less ;
The tribes of earth, the world’s above,
With one accord express !’

Even grammatical accuracy is sometimes overlooked. The very first verse has no clear construction or meaning. P. 1.

‘ Nor blithly as the little lark
At heaven’s gate hails the day,
Her sister-muse can bid thee hark
To numbers sweetly gay.’

For *nor*, the author should have written *not*—as in some other places for *will*, *wilt*.

ART. XXXIV. *The Magic Lantern ; or Les Ombres patriotiques.* 4to. 15 pages. Price 1s. 6d. Owen. 1794.

THIS show-man exhibits in decent rhymes, and with some humour, what he calls the lean tribe of *outs*. If, however, they be lean, this misfortune, at least, ought not to be cast in their teeth by those who keep them so ; and they will not on that account be found less active than those whom court-plenty has loaded with obesity. The figures, like those commonly shown by the magic lantern, are sufficiently rude. In this series, Sherry leads the van, and Parr brings up the rear. The latter is thus depicted. P. 14.

‘ Here flashing Parr, pedantic prig,
Despairing, views his ample wig,
Made for archbishop’s pate.
With priestly anger inly burns,
His waste of greek and latin mourns,
Spent for a thankless slate.
‘ The shining mitre melts away,
Which danc’d before you many a day,
And *once* you thought so sure.
’Tis gone—good doctor, trust to me,
Preferment henceforth is to thee
A paulo-post-future.’

ART. XXXV. *Three Pindaric Essays. Fitzwalter, The Birth of Democracy, and the Calamities of France.* 4to. 22 p. Pr. 1s. Owen. 1794.

THE first and principal of these pieces is founded upon a story related by some historians concerning king John—that, having failed in his attempt to violate the daughter of Fitzwalter, afterwards marechal of the forces of the barons, he poisoned her. In the night preceding the assembly at Runny-mead, Fitzwalter, whilst he is meditating revenge upon the tyrant, receives a visit from the shade of Matilda, exhorting him to forget his private wrongs, and to join the patriotic band now formed for the recovery of british rights. If to write in obscure language, and in irregular verse, be to follow Pindar, this piece is pindaric. Of both the irregularities and obscurities a single stanza may afford a sufficient

ficient specimen. Having introduced Reason as delighted with the contemplation of the order of nature, the poet proceeds : p. 7.

‘ And as with ecstasy she views,
To th’ elements harmonious order given,
Shall bid proud kings no longer realms abuse,
But like the sun dispense the gifts of heav’n :
Shall bid patricians, as cerulean waves,
Wat’ring, by unseen ways, the thirsty ground :
Tho’ tumid pride with boist’rous fury raves,
Oft humid pow’r from heat tyrannic saves,
While streams, bright golden veins, red plenty rolls around,
Shall bid plebeian worth,
(Fruitful as the humble earth)
Shed its rich incense to superior pow’rs :
And as the encircling influence of the air,
Breathes in the bubbling waves, the op’ning flow’r,
Around this nether world corporeal life :
So see, the whole religion’s cherish’d care :
She bears the glory of th’ eternal beam,
And darts calm peace thro’ earth-born vapor’s strife.’

What is the reader to understand by *humid power* and *red plenty*, or by ‘ religion darting calm peace through the strife of earth-born vapours ?’ Such turgid language approaches too near the verge of no-meaning, to deserve, even in a pindaric ode, the name of fine writing. The remaining pieces are in the same strain.

ART. XXXVI. *Poems*; by the late Mr. Samuel Marsh Oram : *An Introduction by Percival Stockdale*. 4to. 41 pages. Price 2s. 6d. Cadell. 1794

For this posthumous publication we are indebted to the pen of an ingenious youth, a native of Shaftesbury, in Dorsetshire, who, without the benefit of a learned education, and in the midst of the constant engagements of his profession as an attorney, found opportunity to cultivate a taste for poetry. Due allowance being made for the disadvantageous circumstances under which these poems were written, they must be admitted to possess considerable merit. It will not be expected that they should place the writer’s name in the first class of british poets ; but it must be rigorous criticism, which cannot find in his verses some traces of a poetic fancy, that, with better cultivation, might have raised him to distinction. As a specimen we copy the following lines to friendship. p. 26.

‘ Hail ! Friendship then, thou source divine,
Whence copious streams of pleasure flow,
Inspiring every heart benign
With all thy honest warmth to glow ;
Not vain thy power ; for where extends thy sway,
Unfollied honour o’er the heart presides ;
Vice from thy presence shrinks abash’d away,
And white-rob’d Virtue all thy actions guides ;
Her beaming sceptre casts thy holy spell ;
And in the circle all the moral graces dwell.

‘ Oh !

- * Oh ! blest irradiation mild,
 To cheer us on our weary way,
 Whether through gloomy deserts wild,
 Or vales which fancy paints we stray ;
 For where each brilliant pointed beam extends,
 The effects of vice no more disturb the mind
 Illumined ; but she cheerly onward bends,
 With rapture, permanent, as great, to find
 At thy pure crystal fount, without controul,
 " The feast of reason, and the flow of soul."
- * Scowling indignant round the scene,
 Her devious tracks full fraught with woe,
 Misfortune moves with pallid mien,
 Around, her venom'd shafts to throw ;
 And where she moves will friendship eager press,
 With pity's tear soft-trembling in her eye,
 To sooth the ruffling gales of grief, and blest
 The darkening gloom with rays of constancy ;
 Kindly the lengthened roll of ills to share ;
 At last, to steal the sting from heart-corroding care.
- * So when the tempest-driven car
 Old Winter mounts, with rapid pace
 Around to spread destructive war
 O'er nature's animated space ;
 Haply soft peering midst some snow-fringed vale,
 An ever-green may charm the wanderer's eye,
 That braves the fury of the passing gale,
 Till on it's bloom the summer's breath shall sigh ;
 Waving it's green leaves in the sun-shine hour,
 That withered not, assailed by winter's ruthless power.

The rest of the pieces are short sonnets on several subjects, and an ode written near the ruins of an elegant mansion. Of Mr. Stockdale's introduction we have only to remark, that, with a just encomium on this young poet, it contains strictures on the present state of literature, which, in our judgment, plainly betray a severe and cynical disposition.

ART. XXXVII. *Canterbury Brawn: or, a Christmas Gift for the Friends of the War.* By Robin Pindar, Cousin-German to the Great Peter Pindar. 8vo. 31 p. pr. 1s. Symonds. 1794.

We can trace no other resemblance between this *prose writer*, and his pretended cousin german *the poet*, than that both have a

* * This whole stanza would have done credit to *any* poet. We are to suppose that the human mind is dispirited, and dejected by the coldness and oppression of an unfeeling, and tyrannical world: Our authour compares the consolation which is afforded to that mind by true friendship, with the soothing pleasure which the eye, and imagination receive, on contemplating an ever-green, amid the frosts, and horrors of winter. The simile is new, just, and beautiful.

natural propensity to laugh at courts and ministers. Robin, who seems to be a lover of fun, offers his talents for expedient to the service of the national financier. He advises, that taxes should be levelled as usual upon the necessities of life, but, in a new manner, by immediately taxing the kitchen, in the articles of *brick-dust* and *kitchen-stuff*. He moreover advises, that 'the seditious practice of speaking that which a man cannot help thinking, be punished by skinning the offenders, and selling their skins for the benefit of the public;' and he amuses himself with speculating upon the various uses to which the skins of certain great reformers may be applied. The wit of the piece being somewhat too volatile for us to extract, we must leave the process to those who are inclined to undertake it.

ART. XXXVIII. *Review of the Lion of Old England; or the Democracy confounded. As it appeared from Time to Time in a periodical Print. Second Edition, with considerable Additions and Amendments from the first Edition, by the Reviewers.* 12mo. 90 p. Belfast. 1794.

THIS pamphlet is, in fact, a political review of men and measures. Under the notion of reviewing a poem, entitled 'The Lion of Old England,' it severely lashes the keepers of the lion, both in verse and prose. The piece is written with keen and sarcastic wit, and, perhaps, considering the spirit of the times, with more freedom than discretion.

ART. XXXIX. *The Annual Political Songster, with a Preface on the Times.* By J. Freeth. 12mo. 48 p. Birmingham, Pearson London, Baldwin. 1794.

OF this piece of Birmingham manufacture we cannot praise the metal, the workmanship, or the fashion. The polish is tolerable, but the form shows no fancy, and the figure no sharpness. In plain terms, these songs, though sometimes pretty well rhimed, are flat and insipid. The cast of the writer's politics may be seen in the following stanza. P. 26.

'I have not a doubt but the storm will blow over,
Nor can I believe afar off is the day,
When commerce again her lost rights will recover,
And orders, good orders, once more find their way;
Tho' every good citizen wishes sincerely,
Our fleets and our armies success may attend,
For fighting Old England pays always so dearly,
That free and facetious our evenings to spend,
Sweet peace is much wanted,
And take it for granted,
Things will not go right till the war's at an end.'

ART. XL. *The Travellers in Switzerland. A Comic Opera, in three Acts: as performed at the Theatre Royal, Covent Garden.* By Mr. Bate Dudley. 8vo. 80 pages. Pr. 1s. 6d. Debris 1794.

THIS dramatic piece may not improperly be called a lecture upon female pride. The plot is this: Mr. Sidney, a worthy man, to whom lady Philippa has condescended to give her hand, in hopes of correcting a foible in his wife, which he finds exceedingly troublesome, takes a tour in Switzerland, accompanied by Julia, his daughter by a former wife, and sir Leinster M. Loghlin, her declared admirer, and attended by Dorimond, her lover, (disguised as Cazelle, a swiss valet) who, from his want of high birth, has been a rejected suitor,) and Daniel, a servant, the leading trait of whose character is an insatiable thirst for the marvellous. A sharper, hearing of their arrival, offers his services, under the name of compte Friponi, to chaperon them through Geneva and it's environs, and recommends to them an english guide. Mr. S. seizes this opportunity of executing his design, and pretending to absent himself on a short commercial excursion to Straßburg, finds means to pass himself off for this guide, under the name of Lopez. The scene in which Lopez makes his first entrance we shall transcribe. P. 25.

‘ Enter Mr. SIDNEY, (*disguised as LOPEZ.*)

‘ Lady Phil. You are the person recommended to be our guide ?

‘ Lopez. (*Speaking quick throughout his scenes, in disguise.*) The same at your ladyship's eternal command! now I'm launched, my fears begin to vanish! (*aside.*)

‘ Lady Phil. How had you the misfortune to lose an eye ?

‘ Lopez. Merely by intense study, illustrious lady.

‘ Lady Phil. What might *that* study be ?

‘ Lopez. The heraldry of antient Greece.

‘ Lady Phil. How fortunate to meet with so illumined a creature! why you must have seen better days!

‘ Lopez. I have indeed, my lady; and am lineally descended from the first race of Picts, who made, you know, no small figure in the world, before cloaths came into fashion!

‘ Enter DANIEL, who stares at Mr. Sidney.

‘ Lady Phil. Take care of this person, Daniel, he's a clever creature, and has known better days.

‘ Daniel. Take care of my little stock of linen! (*aside.*)

‘ Lady Phil. Now I look at him again, I can plainly perceive the man of consequence in him. (*aside*) What is your name ?

‘ Lopez. Lopez is my travelling name, my lady.

‘ Lady Phil. Well then, Lopez, you may now recite the curiosities that are most worthy our seeing.

‘ Lopez. It's well! pick'd up a slice or two of the marvellous, along with my new jacket. (*aside.*) First of all, most noble lady, you have, no doubt, paid a visit to the immense Glacieres!

‘ Lady Phil. No, we have not.

‘ Lopez. No? why, one of them wears his snowy nightcap two thousand toises above the common clouds.

‘ Daniel. Phew! (*whistles.*)

‘ Lady Phil. That must be nobly tremendous!

‘ Lopez. On our right about a league and a half, stands—the enchanted castle of the mountains.

G 3

‘ Daniel,

‘ *Daniel*, (*impatiently*.) Aye, that’s the very same castle, my lady, I told you of; and a sight worth travelling to see indeed! Oh! he’s a much cleverer fellow than I took him for. (*Aside*.)

‘ *Lady Phil*. Who is the possessor?

‘ *Lopez*, (*pausing*.) A lucky thought—I’ll give it to the comte—’Tis one of the antient possessions of the comte Friponi.

‘ *Lady Phil*. Indeed!

‘ *Lopez*. Yes, my lady—but I must request you to be on your guard, as he is unwilling to acknowledge this part of his domain, from the awful family circumstance which led to his present celebrity.

‘ *Lady Phil*. What family circumstance? Proceed!

‘ *Daniel*, (*anxiously*.) Ay, pray, sir, do tell us all about it!

‘ *Lopez*. About a century and a half ago, a knight of Charlemagne, one of the comte’s illustrious progenitors, was slain there, within the antient hall of arms, in a tilting match, gallantly defending the honour of his fair mistress. Immediately on hearing this, she threw herself headlong from the lofty battlements, and falling upon the foot of the drawbridge, heroically dashed her lovely self to atoms!

‘ *Daniel*. Poor soul!

‘ *Lady Phil*. She acted, indeed, like an antient woman of honour.

‘ *Lopez*. At four periods in the year, about twilight, she has since been seen to pass through the illumined hall, sometimes in white, at others in blue and fire.

‘ *Daniel*. Bless me—blue and fire!

‘ *Lady Phil*. But who inhabits it now?

‘ *Lopez*. Two ladies, who had quarrelled with the world, are said to have got there, but for what purpose is not known.

‘ *Lady Phil*. I am all impatience to behold the hall of arms.

‘ *Lopez*. I can shew your ladyship that, and the castle through-out, without the comte’s delicacy being hurt by the knowledge of it.

‘ *Daniel*. Oh, it will be well worth your seeing, my lady.—Suppose I was to go forward myself, and enquire a little about it first?

‘ *Lady Phil*. I don’t think that would be amiss, Daniel; and bring me some further account of it to Geneva. But be careful, for curiosity, you know, has always been your particular failing; so take care, Daniel, that it does not run you into too much danger. [*Exit*.]

‘ *Dan*. Oh, never fear me, my lady, for spirits and wizzards, you know, were always my delight, from a child. What a comical world it is that we odd folks live in! nothing delights my curiosity so much as a touch of the marvellous! now and then it fancies a bit of the doleful! tho’ a little simple mirth after all it finds the easiest of digestion.

‘ A I R IX.

‘ Joy and grief are too many for poor little Dan.

In his mind they kick up such a pother;

So the one I serve truly as well I can,

And by some friendly proxy do suit to the other!

For

For light is my heart, and merry,
With a high up! not with your low down derry.

* See these eye-lids were made for no snivelling elf;
But light feather'd to twinkle with glee;
When I'm merry, I manage to laugh with myself,
And when sad, why this flask kindly weeps for poor me.
For light is my heart, and merry,
With a high up! not with your low down derry.'

The enchanted castle, referred to in this scene, is inhabited by its owner, miss Somerville, with her attendants, an english lady, retired there from jealousy, and at this time pursued by her lover Dalton. While Daniel's curiosity carries him to explore the enchanted castle, a challenge is sent by sir Leinster to the comte, in consequence of the impertinent familiarity of the latter with Julia; but the combat is prevented by the interposition of the burgomaster and his guard, who seize and carry off sir Leinster, on the appearance of the comte: Dorimond, throwing aside his disguise, undertakes to chastise him, while Lopez, unexpectedly arriving, discovers Cazelle's true character. A visit is now paid to the enchanted castle, by lady Philippa and Julia, under the direction of Lopez, where Daniel's curiosity has lodged him in durance, at the instant when Dalton is expecting to obtain access to his mistress. During this visit, comte Friponi enters the castle in disguise with freebooters, who are pursued by a company of swift soldiery, fetched, on the first alarm, by one of the servants; the comte, by the artifice of miss Somerville's woman, is safely lodged in confinement; Dalton appears as the gallant defender of his mistress, and regains her affections; Dorimond, in reward for his faithful services, claims his Julia; sir Leinster pockets his disappointment with good humour; the comte is discovered to lady Philippa in his true character, as the leader of a gang of banditti; and Mr. Sidney having convinced his wife of the folly of her passion for rank, she thankfully receives him as her guide through life.

This plot, though somewhat encumbered with the story of Dalton and miss Somerville, and still more by the useless character of sir Leinster, is on the whole well contrived. Several of the characters, though not loaded either with wit or sentiment, are drawn from nature. In short, the piece, without claiming any very distinguished place in the scale of dramatic merit, is on the whole a pleasing performance.

ART. XLI. *The Purse; or Benevolent Tar; a Musical Drama, in one Act, as performed at the Theatre Royal, Haymarket.* By J. C. Cross. (The Music by Mr. Reeve.) 8vo. 32 p. Pr. 1s. Lane. 1794.

A MORE meagre, insipid piece than this has seldom been offered to the public. If it have obtained any popularity, it must have been very much indebted to the performers and the music: the reader will be able to find in it neither plot, nor humour, nor (except as far as the sailor's *slang* deserves the name) dramatic language.

D. M.

ART. XLII. *Plutarch's Treatise upon the Distinction between a Friend and a Flatterer: with Remarks.* By Thomas Northmore, Esq. M. A. F. S. A. 8vo. 132 pages. Price 4s. sewed. Payne. 1793.

THE historian of Chæronea is a writer possessed of so many excellencies, that the announcing of a translation of any of his works will necessarily draw the attention of our classical readers. Plutarch is known chiefly as the writer of the lives of the most distinguished men of antiquity, in which character he unites the precision of a philosopher with the fidelity of an historian. His descriptions are animated, and often brilliant. If in purity of diction he may be reckoned inferior to some other of the greek classics, which however may be, in part, owing to the very corrupt state of the text, in the arts of pleasing he is surpassed by none. Though an enemy to private factions, he was the zealous assertor of public liberty. No less distinguished in his own, than in foreign countries, for the purity of his morals, he has stamped a merit on his writings by the dignity of his character.

But Plutarch is no less worthy of the attention of mankind as a moralist, than as an historian. In the latter character he excels in the delineation of men; in the former, in the discrimination of virtues and vices. He treats on the most important subjects, and possesses the happy art of making the most serious agreeable. He illustrates observation by anecdote, and insinuates grave documents by pleasant similes. If his allusions be apt to return much too quick on his readers, yet they are usually so apposite, that they are sure to please. The same may be said also of the anecdotes introduced by him, which, it must be acknowledged, he uses too lavishly. The most efficacious method, however, of instructing, is certainly by example.

The world is in possession of a valuable translation of the *Lives of Plutarch*; but an elegant english translation of his moral treatises is still a desideratum in english literature. The present treatise is on many accounts highly valuable. The following quotation from Mr. N.'s preface will acquaint the reader, in general terms, with what he is to expect from this work. Pref. p. v.

'The very essential, and almost universal advantages held out to us by this treatise, were the chief motives that induced me to undertake a new translation of it; but it is principally to the rich and powerful, to ministers and nobles, that the greatest profit can be expected to accrue. It is to them, as leeches to the body, that parasites and flatterers adhere, and it is from their blood that they thrive and prosper.

'In order therefore to render the work as intelligible as possible, I have made no scruple of adopting any phrase, sentence, or words out of the old translation, that seemed adapted to my purpose: and herein I expect not to be accused of plagiarism even by my enemies, for if they will take the trouble to compare the two versions together, they will perceive that I have done much;

if

if my abilities had corresponded with my inclination, I would have done more.

‘ In the remarks at the end, my labours have for the most part been directed to the promotion and confirmation of the moral doctrines of Plutarch, by bringing them into comparison with those of Cicero in his admirable treatise upon friendship; the translation of which, by the elegant and accomplished Mr. Melmoth, being held in such merited esteem, I have chosen to adopt, without always reverting to the original.’

We produce the following passage as a specimen both of the principles of the original work, and of the nature of the translation. P. 9.

‘ But the most artful part of his conduct is yet to come; for perceiving that a proper freedom of expostulation is allowed universally to be the very voice and language of real friendship, and as peculiar to it as sound is to any animal; and that a timid behaviour which dares not boldly deliver its sentiments, is repugnant to that liberal openness and sincerity of heart which becomes the true friend; he has not let even this escape his imitation: but as skilful cooks make use of high seasonings to prevent the stomach being satiated by sweet and luscious meats, so the expostulatory freedom of the flatterer is neither genuine nor useful, but, winking as it were under frowns, tends only to sooth and gratify.

‘ Upon these accounts then the flatterer is difficult to be caught, like some animals which, through the bounty of nature, escape pursuit by assuming the colour of the subjacent earth, or herbage that surrounds them. But since he deceives us by being disguised under the resemblance of a friend, it is our business to expose and detect him by laying open the difference between them, since he is clothed, as Plato says, in foreign colours and ornaments, having none properly of his own.

‘ Let us consider then this matter from the beginning. We have said that friendship for the most part takes its rise from that similarity of temper and disposition, whereby we embrace the same manners and customs, and delight in the same studies and pursuits, according to those lines of the old bard,

“ Age is most pleas’d when in sweet converse join’d
With hoary age, so youth delights in youth,
And female softness harmonizes best
With kindred tenderness; th’ infirm, th’ oppress
Bear to th’ oppress, th’ infirm, a sympathy of woe.”

‘ The flatterer then well knowing that all intercourse of love and friendship is grounded in a similitude of passions, here first endeavours to make his approaches, and to pitch his tents, as hunters do in the range and pasture of a wild beast; and here he gradually advances by adapting and accommodating himself to the same pursuits, occupations, studies, and mode of living, until you are betrayed into his hands, and become mild and familiar to his touch; thus he takes care to censure whatever and whomsoever he perceives to incur your displeasure, and applaud whatever meets your approbation with extravagant fervour, in
order

order that he may appear far to exceed you by his admiration and astonishment, and confirm you in the opinion that his love and hatred arise more from judgment than affection.

How then are we to convict this hypocrite, and by what distinctions is he to be detected, since he does not really resemble the friend, but imitates only his likeness? In the first place we ought to observe the equability and consistency of his life and conduct, whether he delight always in the same objects, and be uniform in his approbations; whether he regulate his behaviour according to one rule, and afford a proper example in his own life, for such conduct alone becomes the free and ingenuous admirer of real and true friendship; such only is the friend. But the flatterer having as it were no one fixed residence of behaviour, nor choosing a life to please himself, but moulding and conforming himself entirely to the will of another, is neither consistent nor uniform, but ever various and changeable, flowing about in every direction, from one shape to another, like water turned out of its course, and adapting itself to the soil which receives it. The ape, it seems, is caught while in his endeavours to imitate man, he accompanies his various motions and gestures, but the flatterer allures and attracts others by imitation, though not all in the same manner; for with one he sings and dances; wrestles and boxes with another; and if he chance to fall into the company of any who are fond of hunting and hounds, he scarcely refrains crying out in the words of Phædra—

“ O how I love to hear the hunter’s shouts
Ring through the echoing woods; by the gods! I love
To hear the full-mouth’d pack, and chace the dappled stag;”
and yet he cares not a rush for the stag, his care only is to entrap the hunter.’

Whoever undertakes to translate a greek writer, should first carefully ascertain the true readings of his author. The present translator has before edited Tryphiodorus; and he tells us, that he intends to publish the original greek of the present treatise. He may therefore be supposed properly qualified for the present undertaking. The first sentence in this treatise is evidently corrupted in the greek. Mr. N.’s translation most probably conveys the true sense of Plutarch.

The translation is in the main well executed, and does the translator considerable credit, though we find several passages that would admit of improvement. Page 6 reads awkwardly on several accounts, and particularly from misplacing the note of interrogation, which ought to have been higher up, at *answer*, or lower down, at *one glass*. Mr. N. might, we think with advantage to his translation, have occasionally omitted translating some of the particles, as the sentences by this mean acquire a kind of rotundity; or he might have translated these particles sometimes so as to have avoided the too frequent repetition of the same word in one and the same paragraph, particularly pages 71 and 72 in *for* and *and*. The vagueness of the greek particle allows of this liberty, and even requires it in an english translation. The elaborate treatise of Vigerus de Idiotismis

tismis will justify this remark. In some places Mr. N. has not so happily turned the poetry as could have been wished. We say in some places, because some verses are elegantly translated. The verse of ten syllables would have read, in several places, better than the alexandrine. As this translation is designed more particularly for english readers, the remarks and notes also take a popular cast, being, for the most part, in english. These discover much good sense and learning ; they also discover modesty ; and they show, that the translator possesses, in an eminent degree, the social virtues, and that he enters into the spirit of his favourite author. The treatise has an evident tendency to promote the true interests of virtue ; and we recommend it as worthy of the attention of every description of readers.

We shall be glad to find this specimen the forerunner of a translation of all Plutarch's moral treatises ; having been informed, that several persons, fond of greek literature, have such a work in contemplation.

A. Y.

BIOGRAPHY.

ART. XLIII. *Memoires du General Dumourier, ecrits par lui meme.* 2 vols. 8vo. About 350 pages. Price 7s. Published at Ham-
burgh, and imported by J. Boffe, Gerrard-street. 1794.

Memoirs of General Dumourier. Written by Himself. Translated
by John Fenwick. Part I. 8vo. 213 pages. Price 3s. 6d.
Kearsley.

THE present work is calculated to recal the most interesting sensations. The politician cannot peruse it without recollecting the talents displayed by Dumourier in the cabinet of France, and his intrigues in almost every court of Europe ; the soldier again beholds him at the head of an army, rendered by his genius invincible ; the patriot once more sees him fighting the battles of his country, and nobly aiming at the security of her independence.

Far different is his present situation ! the hero of Jemappe is hunted like a beast of prey, from every country in Europe ; the conqueror of the Austrian Netherlands finds it difficult to procure an asylum, even for a night ; the general of an army of one hundred thousand men has not now a single follower.

In addition to this, perhaps, his own heart may experience it's moments of compunction for unrewarded crimes, and he may reproach himself, in the bitterness of disappointment, with unsuccessful guilt.

Yet, in every situation, a man of such extraordinary and transcendent talents will find means to render himself an object of attention ; and D. in exile has continued, by means of his pen, to engage the attention of Europe, almost as much as heretofore by his sword.

We accordingly think it our duty to give a copious analysis of the publication now before us ; not only because it includes the history of the author, but because a number of recent events, with which the present situation and future destiny of Europe appear to be intimately connected,

connected, are here presented in a new and interesting point of view.

The preface seems to have been written in one of those moments of despondency, to which even the stoutest mind may be reduced, by a series of calamities. The author, who affects the style and manner of Cæsar, begins by stating, that general D. is abandoned by the world, and compelled to fly from city to city, in order to shelter himself from the rage and madness of his countrymen, who are tempted either by revenge or avarice, to plunge a dagger into his bosom. He complains too of the mercenary writers, 'who bestow their praises only on the successful,' and of 'ministers and courts' who received him 'with flattering caresses when he quitted the army, but afterwards calumniated and persecuted him.'

P. ii. 'The most extravagant and contradictory tales respecting him have filled the journals of Europe, and portraits have been drawn of him, so unlike each other, that not only his character, but his existence, is become an enigma. The Courier of Europe represents him with the force of Hercules, the licentiousness of Mark Anthony, the treachery of Hannibal, the cruelty of Sylla, and the military and political talents of Cæsar; they have also attributed to him the possession of immense riches in the english funds. On the contrary, the Journal of the Lower Rhine describes him as possessing talents, but being deficient in judgment. This opinion, D. regards as true praise, for he was never desirous of being thought subtle, or practised in the art of changing his opinions according to his interests. He has always had fixed principles, and a determined character. His mind was formed by the study of Plutarch; and he has mixed too little with men, to be known by any but a select few. Excepting during his travels and his wars, he has lived surrounded only by his books, and his chosen friends, of whom the greater part no longer exist. Far from esteeming the maxim of the epicureans, which recommends the concealment of our actions, his whole life shall be exposed to the observation and judgment of his contemporaries. He has nothing to lose by this conduct; already he is poor, calumniated, proscribed, all that mankind regard as miserable; but he has every thing to gain, since men of elevated and upright minds, who read these memoirs, will become his friends. With such men only he desires to live, and to whatever nation they belong, he shall always regard them as his fellow-citizens.'

The remainder of the preface is occupied in stating his reasons for publishing the third volume first; and in justifying himself respecting his conduct in the camp of Maulde, on the seizure of the person of Lewis XVI, and lastly, in *permitting* his execution.

On this, as on many other occasions, he is obliged to acknowledge, that his words and thoughts, his opinions and his actions, were in direct opposition to each other, and that he had recourse to a refined and courtly hypocrisy, which at length proved his destruction.

The translator, in introducing the third volume to the notice of the english reader, has with great propriety transposed a brief account of D.'s life, contained in a letter to a friend, from the latter end of part II, to the beginning of part I. We shall here give an extract from it.

P. xxxvi. ' In the approaching month, I shall be fifty five years of age. Shall I really suffer less it, by shamefully concealing myself, I can escape a few days of reproach or imprisonment ?

' I will now give you a short history of my life, which may serve as a supplement to my memoirs, if I am not allowed time to finish them. I was born at Cambray in 1739, of parents not affluent, although noble. My father was a man of great virtue and understanding; he bestowed on me a very careful and extensive education; at 18 years of age I became a soldier; and at two and twenty I was honoured with the cross of St. Louis, and had received twenty-two wounds.

' On peace being made in 1763, I began my travels, to study the languages and manners of different nations. The emigrants have said that at this time I was employed as a spy by the french ministry. It is not improbable that the *petits maitres* of Tarentum and Athens (if there were any such men there) have said as much of Pythagoras and of Plato.

' In 1768, I was put upon the staff belonging to the army in Corsica; and, having served with reputation in the two campaigns of 1768 and 1769, I was raised to the rank of colonel.

' In 1770, the duke de Choiseul appointed me minister to the confederates of Poland; and I commanded a body of men in that country during two campaigns, and conducted several very important negotiations with various success. As the measures of the confederates were ill concerted, their revolution was unfortunate, and ended in the partition of Poland.

' In 1772, the marquis of Monteynard, minister of war, employed me in correcting and revising the military code of laws: at the end of the same year, this minister, by the express order of Louis the xvth, entrusted me with the management of a secret negotiation relative to the revolution in Sweden; but, having received my instructions on this affair immediately from the king himself and unknown to the duke D'Aiguillon minister of foreign affairs; I was arrested at Hamburg in 1773 and conducted to the Bastille by the orders of that minister. The irresolute Louis xv, yielding to the importunities of madame du Barry his mistress and the duke d'Aiguillon, disgraced the virtuous Monteynard, forebore to inform the duke of the authority he had given me to negotiate, and suffered me to bear the weight of a criminal prosecution; which the duke d'Aiguillon, suspecting the truth, feared to carry to all its extremity. I rejected offers of friendship and protection made me by this despotic minister whom I did not esteem; and after lying six months in the Bastille I was banished to the castle of Caen for three months.

' Louis xv. died soon after; and D'Aiguillon was disgraced. I had no inclination to take advantage of the expiration of the *Lettre de Cachet*, for the purpose of regaining my liberty; I was anxious to be completely justified, and therefore petitioned Louis xvi. to remove me to the Bastille and to order a revision of my trial. The king would not permit me to remain in prison, and commanded M. du Muy, M. de Vergennes, and M. de Sartine to revise the trial, and those three ministers signed a declaration that I had been unjustly prosecuted. Immediately afterwards I was sent to Lisle, in my rank of colonel, to make a report respecting the new military manœuvres which the baron de Pirsch had brought from Prussia. I had also a commission

to examine a plan for improving the navigation of the river Lys, and another plan of forming a harbour in the channel at Ambleteuse. And these employments occupied the latter end of the year 1774, and the whole of 1775.

‘ In 1776, I was joined in a commission with the chevalier d’Oisy, captain of a man of war, and colonel la Rozière, one of the ablest engineers in Europe, to determine on a proper place in the channel for the construction of a naval port. I passed the year 1777, in the country twenty leagues from Paris. It is the only period of repose in my life. At the end of that year, I was invited to Paris, by M. de Montbarey, minister of war, on account of the rupture between England and her colonies, which I had long predicted.

‘ In 1778, I procured the office of commandant of Cherbourg to be revived and given to me. Being persuaded that Cherbourg was better calculated than any other place in the channel for a national harbour, and being aided by the zeal, activity, and influence of the duke d’Harcourt, governor of the province, I obtained a decision, in favour of Cherbourg, of a question that had been agitated during an hundred years, concerning the preference to be given to Cherbourg or La Hogue, for the site of a naval port. From that time till 1789, I was occupied in superintending the works of Cherbourg, and, during that period, I was but three times at Paris. When I first arrived at Cherbourg, it contained no more than seven thousand three hundred inhabitants, and when I quitted that place it contained nearly twenty thousand inhabitants.

‘ The emigrants, not contented with saying I was a spy from the ministry while I was on my travels, have also reported that I was employed by the war-office as one of the tools of its secret intrigues, although the time that I have passed in Paris, in the different journies I made to that place during twelve years, did not altogether amount to six months, and although in these journies I very rarely visited Versailles.

‘ Let us review this history; twenty-two wounds received in battle, six campaigns made in Germany, two in Corsica, and two in Poland, important trusts discharged, a city raised from obscurity to a flourishing condition, a naval port established, fortified, and rendered fit for the purposes of the navy, twenty years spent in travels, that had a knowledge of mankind for their object, and in fine the study of languages, of the military art, and of the policy of nations; such are the events of which it is composed. It will be happy for France if she produce many such designing and selfish men. If those who were called by their birth, their wealth, and their dignities to maintain the honour, and produce the happiness of their country, had qualified themselves with equal care, France would either have needed no revolution or the revolution would have been more happy and honourable.

‘ For my part, the revolution was not necessary to raise me to dignities. I should soon have been lieutenant-general in the ordinary course of promotion, and was on the point of receiving honours that men at that period sought after. I possessed an income of 20,000 livres, which was equal to my wants and desires. Yet I could not but see that France was disgraced abroad, and ruined within. I foresaw that she hastened to this latter period of her misery; and have
often

often warned those of the ministers, whom I esteemed to be honest men, of the event.

• When the revolution commenced, I deprived its character of much of its evil in the place where I commanded. At Cherbourg, the excesses of the populace were punished by me with death; but the people could not accuse me of being *inimicable* to their liberty. Those who were placed in like situations would have rendered an inestimable service to their country, in exerting the same firmness with the same discernment.

• The military governments of towns in France being suppressed, I went to Paris, where, during two years, I studied the influence and character of the revolution. The flight of the princes of France was an irreparable injury done to the cause of the king. I foresaw that the exercise of the *veto* would not produce the end that was proposed by it, and would occasion the ruin of the monarch's cause, and I opposed it by all the means that were in my power.

• In 1791, I was appointed to the command of the country from Nantes to Bourdeaux. At that period a religious war raged in La Vendée, and the people laid waste the castles and lands of the nobility. I had the good fortune to calm the minds of the people, and to preserve tranquillity in that country till the month of february 1792, when I was recalled to Paris, was raised to the rank of lieutenant-general, and appointed minister of foreign affairs.

• I am reproached with having caused the war by my counsels; but I shall prove that the war was already inevitable, when I began my administration, and that indeed it might be said to have commenced. I acknowledge, however, that my opinion was decidedly for the declaration of war, as was also that of the king, who not only approved of my memorial to the national assembly on that subject, (which was three days in his hands) but made corrections in it, and himself composed the discourse he delivered to the assembly on that occasion.

• At the end of three months, finding myself embarrassed by the various factions, and being sincerely desirous to see the king's council possessing proper dignity, and his measures governed by constitutional principles, I changed the ministry, and obtained a promise that the king would sanction two decrees which appeared expedient to his service. Having done so, I would have retired from the administration. The king would not grant me his permission; the ministry was again changed by his order, and I took the war department. But, soon perceiving that the court had deceived me, I resolved not to be the instrument of their intrigues. I predicted to the unhappy king and queen all the misfortunes in which they were involving themselves, and I gave in my resignation three days after being appointed minister of war.

• I was not driven from the councils of the king, as the emigrants have asserted, but resigned in opposition to the entreaties of Louis. He was two days before he would accept of my resignation, and he did not suffer me to depart without expressing the deepest regret.

• After that period, I commanded the armies with the greatest success. If the french had displayed as much moderation and virtue as they have enjoyed of success, peace had been long since restored to Europe; Louis would have been on his throne; and the nation would
not

not have been, as now, stained with crimes, and the slave of anarchy. France would have been happy and illustrious under her constitution and her king.'

Part I. Book I. Chap. 1. *Of the general state of affairs in France, during 1793.*—The french, we are here told, fought for their independence with courage and intrepidity; but there was too much violence in their mode of acquiring liberty, to afford any rational hope that they would enjoy it with moderation. Victorious hitherto, they now thought that they were invincible. They no longer dreamed of maintaining the good will of the belgians, who had received them with open arms, and 'while they tyrannised over the minds of their newly adopted brethren by turbulent clubs, they robbed them of their property, and left them without any species of liberty, either moral or physical.'

France, at this period, assumed an appearance of prosperity, that at once elated and deceived the minds of the people. The empire was extended, by the acquisition of Savoy and Nice, and by the accession of the principality of Porentruy; Cusine was in possession of Worms, Spire, and Mentz; general Bournonville was at the head of an army just returned from an expedition against Treves; Dumourier, with another far more numerous and formidable, occupied Belgium; and general Valence commanded a third, consisting of about 15,000 men, quartered in Liege and it's neighbourhood.

But the new republic had rendered itself odious to foreign nations, and, in respect to it's internal government, was regulated by clubs 'composed of a few corrupt men, who could exist only by a change in the government.' The decree of the 15th of december, which had for it's object to get possession of the wealth of Belgium, began also to render the convention hateful to it's new allies. This plan originated with Cambon the financier, and commissioners were appointed to carry it into execution. P. 7.

'The immoral and ferocious dispositions of the six commissioners employed in this affair were well calculated to ruin the scheme. Danton was a man of great energy of character; but was without education and equally detestable in mind as he was coarse and disgusting in appearance. La Croix was an adventurer, a debauchee, and a braggart; and was destitute of all sense of honour. Camus, the most rugged, haughty, awkward, and pedantic of the jansenists. Treilhard, little differing from Camus. Merlin of Douay, a well meaning man, but splenetic, and infected with extravagant and theoretic notions. And Gossuin, a monster of a brutal and fordid spirit.'

Such is the author's account of some of the leading men in the national assembly; the editor apologizes for it's *exaggeration* in a note. Here follows a description of the capital at this epoch: P. 11.

'Paris, the most miserable and most guilty city that has existed, thought herself the rival of Rome, because in the space of a few months she had become the scene of crimes, massacres, and catastrophes, that were the accumulation of ages in the capital of the roman empire. Forty theatres, always crowded, amused her trifling, cowardly, and cruel inhabitants; while a small band of villains, no less ridiculous in their pretensions, than barbarous in their deeds, supported by two or three thousand dependents, the outcasts of the provinces, and many of whom, indeed, were not frenchmen, destroyed the memory of the
massacres

massacres and horrors of each evening by those of the succeeding morning. The frightful cavern of the jacobins vomited forth every ill, and spread terror through every house. All men of property trembled, and citizens, who in peaceful times would have been mild and virtuous, hardened their hearts against pity, and were ready to applaud guilt, lest they should become its victims.'

Chap. II. *Of the state of the armies.*—Pache, the new minister of the war department, is represented as desirous of impeding all the operations of the commander in chief. In the camp at Liege, the soldiers were destitute of shoes, and reduced to the necessity of protecting their feet from the inclemency of the season by means of *bay-bands*. The rest of their cloathing was strictly correspondent. Fifteen hundred, who had been provided with proper necessaries, instantly deserted, and returned to their respective homes. The sick, who filled the hospitals, were in want of every thing : ' to such a state was the army of Jemappe reduced after the conquest of Belgia.'

In addition to this distress, we are told, that the foot had but ten thousand muskets fit for service ; the cavalry were in want of boots, saddles, cloaks, carabines, and sabres ; the military chest was empty, and the staff officers were often obliged to raise money to pay the troops, by means of a subscription among themselves.

' The city of Liege,' it is added, ' was the tomb of frenchmen. They died there of hunger, and every species of distress. And this city, where the army knew nothing but wants, was more fatal to it than Capua, with its enjoyments, had been to the Carthaginians.'

Chap. III. *General Dumourier departs from Liege for Paris.*—D. was at this moment a prey to the most melancholy reflections in the palace of the prince-bishop of Liege ; ' and if it can be a consolation to that prelate, he may read with pleasure, that after the most splendid victories, this general was more unfortunate than himself.' The hero of Jemappe, finding his letters and memorials slighted ; the officers nominated by him displaced ; and his new acquisitions about to be plundered in consequence ' of the impolitic and unjust decree of the 15th of december, that had driven the belgians to despair ;' began to conceive the idea of resigning his command. The ' criminal and sordid conduct of France,' we are told, deprived her of 40,000 men and fifty millions of livres, and not only produced the loss of the Austrian Netherlands, but excited a detestation of the national convention and their commissioners, ' that will be eternal.' D., on passing through Brussels, in his way to Paris, was surrounded by the ' jacobin populace,' and the ' sans culottes,' who, to his great surprize and mortification, in their addresses to him made use of the phrases ' thou' and ' citizen.'

Chap. IV. *General Dumourier's abode at Paris.*—The jacobins, we find, began to entertain but too just an idea of the patriotism of our author ; and he assures us, that he escaped with some difficulty from a ' gang of federates,' by running through a narrow passage.

P. 51. ' The frightful Santerre, commander of the national guards of Paris, professed a great attachment to general D. ; and frequently pressed him to dine with his brother-in-law. His design was to entice him to dine with Marat. The general always declined the invitation ; but on the politest pretences, [being] obliged, in order to escape assassination, to behave with seeming respect to this execrable

man. A circumstance that happened at this time, rendered the situation of the general more critical, although he had no concern in it. Colonel Westerman had caned Marat on the *Pont-neuf*, for having in his journal accused the colonel of being the creature of general D., and the principal instrument of his robberies. Marat thirsted to avenge himself on the general, whom he supposed to be the cause of the insult. D. every day received intimations of Marat's designs against him, and the general, for the first time in his life, adopted the precaution of carrying pistols in his pocket.

Chap. v. vi. and vii. *Trial of the king. Fruitless attempts of general Dumourier in behalf of the king. Death of the king.*—The following observations relative to the *Girondists*, are too curious to be omitted here:

p. 56. 'It has often been demanded if it were the intention of the girondine party to save the king. The question is difficult to answer; and it does not seem that we can discover the truth, but in distinguishing two periods of very different characters in the existence of this faction, and consequently designs in its ambitious members, that varied with the change of circumstances.

'It is certain that this faction, after having long swayed the convention and the ministry, elated by the excess of their influence, openly aspired to the establishing of a republic, as the means of perpetuating their power. They had subdued the feuillans, the moderate party, and the royalists. They had enlisted most of the daily journals on their side. The Paris Journal, the Chronicle, the Monitor, the Patriot, the Thermometer, the journals of Gorsas and of Carra, in a word all that were esteemed, and in great circulation, were composed, corrected, and edited by the members of this faction. The best orators of the convention, Guadet, Vergniaux, La Source, Brissot, Gensonné, and Condorcet, gave reputation and currency to the opinions of the faction. They had seized upon the direction of the principal committees. Sieyes and Condorcet were at the head of the committee of the constitution. Brissot and Gensonné governed the diplomatic committee, associated with that of general safety. The committee of finances was entirely at the devotion of Cambon, whom the girondine party at that time believed to be their partizan. And they ruled Paris during all the mayoralty of Pethion.

'This faction may be called the jesuits of the revolution. They acted on the same political system; they possessed at first the same unlimited power; blinded, afterward, in a like manner, by pride, they committed the same faults, and underwent the same fate. During their reign they contemned and insulted the royal family. Pethion, in the same carriage with the king and queen, on their return from Varennes, took every occasion to declare that he no longer designed to support the monarchy. The unfortunate queen related the fact to general Dumourier; and Pethion afterwards acknowledged it, on his naming it to him.

'But in the month of november 1792, circumstances were entirely changed. The popularity of king *Pethion*, for so he was called in Paris, had sunk under the ascendancy of the jacobins, and the marseillois, whom the jacobins had gained by patriotic orgies. A weak but honest man, named Chambon, had succeeded Pethion in the mayoralty. He was despised, and without power. The jacobins tyrannized

nized over the sections; and the commune of Paris assumed an authority, independent of the convention and frequently superior to it.

Barbaroux, deputy from Marseilles, one of the girondine party, relying on his influence in that city, undertook to bring a new body of men from Marseilles; and, mean while, the party employed Roland, then minister of the interior, to invite the departments to send federates to relieve Paris and the convention from the tyranny of the former body of marseillois. Nothing could be more imprudent than this measure. It could not fail to produce a civil war, unless the new federates should strengthen them against their antagonists: gained like the former by the jacobins, which happened in the sequel.

The intrigues of the girondists were unmasked with great capacity, by Danton, La Croix, Robespierre, and Marat. Impartial men in the convention, saw the dangerous ambition of the girondine faction. It was then that the party ought to have adopted a decisive conduct in defending the innocence of the king, and opposing the sentence of death; and then, had they fallen, they would, at least, have fallen with honour. But it is most probable that, on the contrary, their efforts would have been successful, that the departments would have joined them to save the king and the country, and that the jacobins would have been crushed. But the girondine party possessed not the courage their situation demanded. They contented themselves with proposing an inadequate appeal to the people on the fate of Louis XVI. And this was considered as holding out another signal of civil war.

Our author, who had brought a great number of officers and soldiers to Paris under different pretences, in order to rescue the imprisoned king, endeavoured to gain over the girondists to his views. He told them, that four lines, in the form of a decree, should bring an army of 20,000 chosen men to their assistance; and endeavoured to persuade them, by the most powerful motives, to countenance his plans. But they seem to have known that he was not to be trusted: and thus Lewis XVI, whom he terms 'a good and weak monarch,' perished without a single effort in his behalf.

Chap. VIII. and IX. *Conferences with Cambon. Interview with some jacobins.*—If we may believe D., he prevented the estates of the emigrants from being put up to auction, in consequence of a conference with Cambon. He here also enters into a long apology for wearing the *bonnet rouge* while minister. On this occasion he assures us, that he went to the society of the jacobins in consequence of an express invitation on the part of the king.

Chap. X. and XI. *Of the executive council of France, and the retreat of Roland from the administration.*—Le Brun, minister of foreign affairs, who had formerly been raised by D. to the situation of first clerk, when he himself occupied that department, is represented as an able, but intriguing man. Garat, the minister of justice, possessed, we are told, an upright and well informed mind. Grouvelle, secretary to the council, was a man of letters, overbearing, and open in his avowal of bold and extravagant notions of liberty. Pache, the minister of war, is not destitute of sense, and possibly may be an honest man, but he is ignorant, and blindly devoted to the jacobin party. Monge, the

minister of the marine, an academician, who had gained much reputation as a lecturer in hydrography, was a furious jacobin also, simple indeed in his manners, but ungracious in his behaviour. Claviere, minister of the finances, although connected with and supported by the girondists, being the relation of Brissot, frequently joined their enemies 'from a love of contradiction, and because they were the most active and powerful.' Roland, then at the head of the home department, possessed much information relative to trade and manufactures; was conscientious in his designs, and of a mild and philanthropic disposition. He affected to resemble Cato, but he possessed neither the boldness, nor the genius of that great man, and was at length basely sacrificed by his own party, to the resentment of the jacobins.

Chap. xii. *Negotiations with Holland and England.*—The courts of London and the Hague had long betrayed a hatred to the french revolution; but in England, we are told, no part of the nation was willing to hazard a rupture with France, 'excepting the king, who considered his differences with the french as a *personal quarrel*;' and in Holland every body dreaded the idea of being 'drawn into the war.'

General D., in the latter end of november, proposed to seize on Maestricht, without which he pretends 'he could neither defend the Meuse, nor the country of Liege;' but to such a profligate violation of the law of nations the executive council opposed a direct negative.

Finding himself foiled in this plan, he, with his usual versatility, had recourse to intrigue, and not only found means to *sound* the inclinations of lord Auckland, the english minister in Holland, but also of the pensionary Van Spiegel. This negotiation was at length carried so far, that a day for an interview was actually appointed on board one of the prince of Orange's yachts at Mördyck.

But this was not sufficient for the extensive genius of our author: he was at the same time intriguing at the english court, where, he pretends, Chauvelin found a powerful opponent to an amicable adjustment in a *great personage*, whom he presumes to term '*le plus despotique et le plus en colère de tous les rois contre la révolution française.*'

Chap. xiii. *Departure of general Dumourier from Paris.*—The following is the only remarkable passage in this chapter. p. 153.

'The abrupt declaration of war, made by the assembly against England and Holland, gave France an air of perfidy respecting that negotiation, with which the english have reproached them with some appearance of reason; but the same charge may be retorted on the english, and it is probable, that Pitt had no other design than to amuse general D., to gain time to make the necessary preparations for war; and the treaty entered into by the court of St. James's with the court of Turin, at that very period, confirms the opinion. So much truth is there in the observation, that history is but a picture of the errors and crimes of governments.'

Chap. xiv. *Fruitless negotiations. Declaration of war.*—No sooner was general D. informed of the declaration of war, than he dispatched a letter to lord Auckland, in which he reproached the english ministry with having given occasion to hostilities, first by the detention of two french vessels laden with corn, in express violation of subsisting treaties; secondly, by ordering the french ambassador to quit the kingdom; and thirdly, by the insulting letter delivered by the english plenipotentiary to the States General on the second of february.

‘It is certain,’ says he, p. 163, ‘that the conduct of the courts of St. James’s and the Hague was inexcusable, since in the midst of a negotiation entered into (in consequence of overtures from themselves) with general D., whom they had demanded to conduct the negotiation, they had provoked the anger of the National Convention, whom they knew to be naughty and impatient, and incapable of a temperate conduct. It is but just therefore to reproach them, as well as the french, with the evils resulting from this war, which is to be considered as only in its beginning, and which will be the source of other equally destructive wars.’

[To be continued.]

BOOKS FOR CHILDREN AND YOUNG PERSONS.

ART. XLIV. *The Natural History of Birds; containing a Variety of Facts selected from several Writers, and intended for the Amusement and Instruction of Children. With Copper Plates.* In three Volumes, 12mo. Price 12s. bound with the Cuts plain; or 1l. 1s. with the Cuts coloured; or 1l. 8s. with the Cuts coloured, and a 4th Volume, consisting of the Cuts plain to serve as a Drawing Book for young People. Johnson. 1792.

AN early acquaintance with nature is so important an object in education, that great pains ought to be taken to furnish young people with books of natural history, which, at the same time that they lead them to a knowledge of the most approved systematic arrangement, may entice them to the study of nature by affording them amusing information. This design we have not seen more successfully executed in any branch of natural knowledge, than in the volumes now before us. The work is indeed professedly a compilation from Linné, Buffon, Pennant, Latham, and other writers of less note; but the compiler has discovered great judgment in the selection and arrangement of his materials, and has brought within a moderate compass a great part of the knowledge, which former observation had amassed, respecting the natural history of birds. They are in this compilation arranged according to the system of Linné, in six orders; and their generic characters are distinctly given at the head of each article, but printed in a different character, that it might be the more easily distinguished from the entertaining and instructive descriptions, facts, and anecdotes, which are given under each article. It is one principal recommendation of this work, that it is written in a clear, concise, and familiar style; without any affectation of ornament, but with that degree of accuracy, which renders it at once a good initiatory treatise for young persons, and a work of general amusement

amusement and utility. That our readers may in some degree judge for themselves how far this work is entitled to the praise we have bestowed upon it, we shall transcribe the account of the Wheat Ear, VOL. III. P. 141.

• The back grey, tinged red; the forehead white; a black band from the bill to the hind part of the head; the extreme of the body, and upper part of the tail white, the tail feathers black at the tips.

• The female has not the black band near the eye.

• It inhabits warm, and stony places in Europe; making its appearance when the cold winter nights are past.

• This species is found from the sultry climate of Bengal, to the dreary regions of Greenland; it is migratory in the temperate and frigid zones. In Greenland it frequents rivulets, and feeds on worms among the graves; for this reason it is abhorred by the natives. In Sweden the farmers consider it as the harbinger of spring, and that it points out to them the time they may with safety sow their corn.

• Wheat Ears are very common in England; they come in the spring from march to may; the females arrive a fortnight before the males: they frequent commons, and warm downs, and the sides of hills, those especially that are fenced with stone walls, perching upon the little tufts of earth.

• In ploughed grounds they follow the furrows to pick up worms, on which they feed; when disturbed they do not rise high, but skim with a short, but rapid flight, near the surface of the ground; and soon alight. In flying, the wheat ear discovers the white part of his tail, and the white feathers at the end of his body. He is often seen in barren, and in fallow ground, flying from stone to stone, seeming to avoid hedges and bushes, upon which he alights much less seldom than on stones.

• The beak is fine at the point, but wider at the base, consequently well constructed for seizing, and devouring insects, on which they dart continually. They almost always keep on the ground, and if disturbed, perch only on low bushes. When they alight, they twitter, and flit their tails. In ground lately ploughed, or near little tufts, or under stones in fallow land, or between the stones of which they make fences in some countries, they build their nest. It is curiously constructed of moss, or fine grass on the outside; of feathers and wool, rabbits down or fur, and horse-hair in the inside. It is remarkable for a kind of shelter placed above the nest, and fastened to the stone or hillock, under which the nest is made. The female lays five or six eggs; and sits so close as sometimes to lose the feathers from her breast. The male attends her with great affection, bringing her flies, and ants, and always keeps near the nest. If he observes any persons approaching, he flies before them, alighting every now and then, as though to divert them from the nest; and when he judges them at a sufficient distance, he takes a compass, and returns to his situation. Wheat Ears seem impatient of cold; and if any severe frosts happen after their arrival, it is fatal to many. They prefer high, and dry situations. When they are fat, they are delicate food. They are taken in great numbers in hair nooses, by the shepherds about Eastbourn in Sussex. The shepherds cut out a turf, and lay it along by the side, and over the trench, made by the removal of the turf; leaving only a little hollow, in which the noose is placed; the wheat

ear with a view to find worms, and perhaps to hide itself, goes into the noose. The appearance of a bird of prey, or the shadow of a cloud, are sufficient to frighten him into this supposed shelter; the number taken in that neighbourhood every year, amounts to 1840 dozen: the reason why they are so numerous there is because that situation abounds with a certain fly, which for the sake of the wild thyme frequents the adjacent hills. They migrate in august or september, and go in little flocks; they are naturally solitary, for they disperse as soon as they arrive, the male and female only associating together. 'They feed on insects, and earth worms.'

ART. XLV. *Instructive Tales, selected from the Adventurer. For the Use of young Persons.* 12mo. 114 p. Gurney. 1793.

To render such valuable pieces, as those which are here selected from the *Adventurer*, easily procurable, is an useful design. The idea might be extended further with advantage to the public. D. M.

MISCELLANEOUS.

ART. XLVI. *A Dissertation on Anecdotes.* By the Author of *Curiosities of Literature*. 8vo. 83 p. Kearsleys. 1793.

Mr. D'ISRAELI, who has lately amused the world with a large collection of anecdotes, in a work entitled *Curiosities of Literature*, in this pamphlet makes a very sensible and entertaining apology for having devoted so large a portion of his attention to this object. Personal anecdotes, he remarks, are the most agreeable part of history; serve as materials for the history of manners; tend to develope characters, and thus to improve our knowledge of human nature; and in fine suggest matter for important reflections. Literary anecdotes, it is said, are of value, as they lead us into an intimate acquaintance with the characters of men of genius, as they furnish happy illustrations of their works, as they provide an excellent substitute for their society, and as they afford various materials for conversation and writing.

These, and other similar topics, are in this pamphlet agreeably discussed; and the whole is illustrated and enlivened, as the reader will of course expect, by many pertinent anecdotes. Speaking of the use of anecdotes in illustrating the history of manners, the author says,

P. 7. 'To inform the world, that in the 16th century, bishops only were permitted the use of silk; that princes and princesses only had the prerogative of wearing scarlet clothes either of silk or of wool; and that only princes and bishops had a right to wear shoes made of silk;—such anecdotes would appear trivial in the hands of a mere antiquary; but they become important when touched by a philosophical historian. These little particulars awaken, in the mind of Voltaire, an admirable reflection: he says, "All these sumptuary laws only shew, that the government of these times had not always great objects in their view; and that it appeared easier for ministers to proscribe, than to encourage industry."

'Had I to sketch the situation of the jews in the ninth century, and to exhibit at the same time the character of that age of bigotry, could I do it more effectually than by the following anecdote, which
a learned

a learned friend (who will one day be celebrated for his historical researches) discovered in some manuscript records?

‘A jew, of Rouen in Normandy, sells a house to a christian inhabitant of that city. After some time of residence, a storm happens, lightning falls on the house, and does considerable damage. The christian, unenlightened, villainous, and pious, cites the trembling descendant of Israel into court for *damages*. His eloquent counsellor hurls an admirable philippic against this detestable nation of heretics, and concludes by proving, that it was owing to this house having been the interdicted property of an israelite, that a thunderbolt fell upon the roof. The judges (as it may be supposed) were not long in terminating this suit. They decreed that God had damaged this house as a mark of his vengeance against the property of a jew, and that therefore it was just the repairs should be at his cost.’

Remarking that anecdotes of historical writers are very necessary for the readers of their works, the author relates the following circumstances respecting a late celebrated female historian.

P. 70. ‘Mrs. Macaulay, when she consulted the mss. at the British Museum, was accustomed in her historical researches, when she came to any passage unfavourable to her party, or in favour of the Stuarts, to *destroy the page* of the ms.! These dilapidations were at length perceived, and she was watched. The Harleian ms. 7379, will go down to posterity as an eternal testimony of her historical impartiality. It is a collection of state letters. This ms. has three pages entirely torn out; and it has a note, signed by the principal librarian, that on such a day the ms. was delivered to her, and the same day the pages were found to be *destroyed*.’

The simple fact of the destruction of three pages of the Harleian ms. we shall not dispute; but before the anecdote is made use of to consign the memory of this historian to infamy, it ought to be well ascertained, that the leaves were destroyed by *her*, and not by some other person, for the malicious purpose of bringing her and her cause into discredit.

D. M.

ART. XLVII. *A Dialogue in the Shades, between Mercury, a Nobleman, and a Mechanic.* 8vo. 34 p. Pr. 1s. Jordan. 1794.

THE vices and follies of the nominal great are here exhibited in contrast with the humble virtue of an honest mechanic. The reader will not find in the piece the humour of Lucian, or the elegance of Lyttelton; but he will read a just animadversion on manners, which require bold and prompt correction, as the only means of preserving the dignity, or perhaps the existence, of the privileged orders. We are perfectly convinced, with this writer, that ‘if ever the nobility of the kingdom be in danger of forfeiting their privileges, it will be in consequence of their own indiscretion; and that true greatness can only be raised on the solid basis of moral worth.’ This obvious, but important sentiment, the author has supported by a long string of classical quotations.

O. S.

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. Stockholm. *Handlingar rörande Svenska Academiens Högtidsdag, &c.* Transactions of the Swedish Academy on the Anniversary of it's Foundation, Dec. 20, 1792. 4to. 84 p. 1793.

This year the prize of eloquence could not be adjudged, as there was but one competitor. For that of poetry, which was double, there were eighteen. Mr. J. Reinhold Blom obtained the first, and Mr. Axel Gab. Silfverstolpe the second. The subject, an epistle to those who seek to immortalize their names, was proposed by the late king. Mr. B., after a lively picture of the vanity of seeking immortal fame, allows it only to the virtuous who endeavour to promote knowledge and the arts of peace; and who know how to enforce the rights of nations and the duties of kings, by the power of reason, not by the arm of violence. Mr. S. also allows the name of great only to him who is just and virtuous.

The medal struck was in honour of fieldmarshal baron Helmsfeldt, who was killed at Landskroon in 1677. Mr. C. G. Nordin has here given a short history of his life. *Jen. Allg. Lit. Zeit.*

ART. II. Upsal. *Nova Acta Regiæ Societatis Scientiarum Upsaliensis.* New Transactions of the Royal Society of Sciences at Upsal: Vol. V. 4to. 360 p. 6 plates. 1792.

This volume begins with a history of the society, which was indebted for it's origin to a time of calamity. In the year 1710, whilst all Sweden suffered from the effects of Charles XII's confinement at Bender, Upsal was attacked by the plague, which drove away all the students, and thus left the professors destitute of occupation. To employ their leisure, Eric Benzelius, then librarian, afterwards archbishop, proposed to some of his learned friends to assemble weekly in the library, and converse on scientific subjects. They took the name of *Collegium curiosorum*. Polhammar, afterwards Polhem, and Swedenberg, afterwards Swedenborg, who had not at that time become a visionary, corresponded with them. The latter published many of their labours in his *Dædalus hyperboreus*, which appeared in six volumes, in 1716-18. In 1719 the society was revived under the appellation of the Literary society, *Bokvetts Gille*, and published it's transactions quarterly, with the title of *Acta Literaria Sueciæ*. In 1728 the society obtained the title of royal. It's transactions were then continued with some alterations till 1751, when they were stopped for some time with the fifth volume. In 1766 it again revived, and has since published it's transactions under the title of *Nova acta, &c.*

After this history of the society come the following essays. 1. An examination of the theory of the specific heat of bodies: by J. Gadolin, prof. at Abo. Prof. G. has made various new experiments on this subject, particularly with snow and water, and the thawing of the former; by which he is persuaded, that the generally received theory of latent heat is not conformable to many phenomena that

occur. 2. A specimen of the ornithology of Wermdo: by S. Oedmann. 3. Descriptions of swedish insects: by C. P. Thunberg. 4. Batfia, a new genus of plants, lately found in America, in the vicinity of the equator: by Jos. Cel. Mutis. According to the Linnean system it ranks in the order diœcia monadelphia, and is thus characterised. Calyx triphyllus: corolla tripetala: stamina tria castrata: drupa coriacea. Plantæ sunt icandentes. Folia alterna, petiolata, ovata, acuta, integra, subundulata, tri-nervia, glabra. 5. Observations on some abortive ova: by Adolphus Murray. Six are here accurately delineated and described. In the observations Mr. M. remarks the inconstancy of certain signs of pregnancy, and the uncertainty of the principles on which the generally received laws of the growth of the fœtus are founded. The ovum may grow, after the fœtus is dead. A mole is 'ejusmodi ovum ab extuberante placenta, fœtu mortuo, in carneam massam conversum.' 6. On negative geometrical quantities: by Fred. Mallet. 7. The most expeditious method of finding the heliocentric place of a planet or comet, from the geocentric given, the place of the node and inclination of the orbit being known; and vice versa: by Zach. Nordmark. 8. The shortest method of finding directly the true anomaly of a comet in the parabolic hypothesis, in which is included a new and very expeditious solution of the cubic equation by circular arcs: by the same. 9. Method of speedily determining places on the earth's surface by the effects of parallax, in the transit of planets over the sun: by A. Planman. 10. Attempts to determine the node of Mercury: by Er. Prosperin. 11. Distance between Mercury and the sun observed may 4, 1786: by the same. 12. Remarks on the japanese language: by C. P. Thunberg. 13. Three essays on the sueogothic runography: by Fahle Burman. Mr. B. endeavours to prove the runic an original alphabet, and describes and explains sixty runic inscriptions on stones, and another on a silver coin. 14. On the first arabic coins: by Ol. Ger. Tychsen. 15. Life of And. Berch, prof. of jurisprudence, economics, and commerce at Upsal. 16. Life of C. a Linné, M. D. &c.

Jen. Allg. Lit. Zeit.

THEOLOGY.

ART. III. Augsburg. *Die göttliche heilige Schrift des Alten und Neuen Testaments, &c.* The Holy Scripture of the Old and New Testament, in Latin and German, with Explanations conformable to the Sense of the holy Roman Catholic Church, the holy Fathers, and the most celebrated catholic Expositors, and original Remarks: by Dr. H. Braun. Vol. I—VI. 8vo. 4295 p. 1789—93.

This is not a translation from the hebrew, but from the latin vulgate, which is printed with the german in alternate columns. In point of style it is frequently superiour to Michaelis's version; and the notes do credit to the liberality of Dr. B.

We have to regret, that the Dr. lived not to see the completion of his labours. He had indeed finished his translation, though he had not given it the last polish; and the remainder will be published under the inspection of a learned divine, his intimate friend. In these six volumes are contained the Pentateuch, the historical books, Esdras, Nehemiah, Tobit, Judith, Esther, Job, and the psalms.

Jen. Allg. Lit. Zeit.

ART.

ART. IV. Leipzig. *Theod. Fried. Stange, Prof. Halens. Anti-Critica in Locis quosdam Psalmorum, &c.* Anticriticisms on some Passages in the Psalms, which have been rendered obscure by the Critics: by T. F. Stange. 8vo. 215 p. 1791.

Prof. S. undertakes to defend several passages in the Psalms, which critics have pretended to correct; and to most of his anticriticisms we are disposed to yield our assent. *Jen. Allg. Lit. Zeit.*

ART. V. Gottingen. The second and last collection of Koppe's Posthumous Sermons [see our Rev. Vol. XVI, p. 105] is lately published, in one volume, of 496 pages.

ART. VI. Copenhagen. *Tanker om Liturgiens Forbedring i Danmark, &c.* Thoughts on improving the Danish Liturgy: by H. I. Birch. 8vo. 32 p. 1792.

ART. VII. *Afhandling om Forandring i Kirkeskikkene, &c.* Essay on altering the Rites of the Church: by Mr. Dyffel: in the *Minerva* for August 1792.

ART. VIII. *Tanker om muelig Forbedring i Liturgie, &c.* Thoughts on practicable Improvements of the Liturgy, and of the Revenues of the Clergy in Seeland. 8vo. 30 p. 1792.

ART. IX. *Epistel til den Danske og Norske Geistlighed, &c.* A Letter to the Danish and Norwegian Clergy on the Detriment of [Infant] Baptism to the State. 8vo. 12 p. 1793.

ART. X. Odensee. *Nogle Forslag angaaende ville Poster i den offentlige Gudstjeneste, &c.* Some Proposals concerning certain Points of Public Worship: by Prof. Chr. Gotl. Seidlitz. 8vo. 98 p. 1792.

ART. XI. *Tanker om den offentlige Gudstjenestes, &c.* Thoughts on necessary Alterations in public Worship, and the Ceremonies of the Church connected with it; by L. Ancher. 8vo. 28 p. 1792.

In the year 1785 Mr. Bastholm proposed a few unimportant alterations in the service of the danish church, but his suggestions were immediately overwhelmed by a torrent of pamphlets from the clergy, who were all up in arms on the occasion. At present, however, a more favourable sun appears to shine on sound reason and true religion. The danish chancellery has proposed to all the bishops certain questions, to be answered by the ablest of the clergy in every diocese, respecting the duration of divine service, chanting, the mass before the altar, the composition of sermons, baptism, the lord's supper, confession, betrothing and matrimony, and the churching of women. To these inquiries we are indebted for the above tracts, the writers of which, however, seem by no means free from the shackles of prejudice, if we except the fourth, and in some respects the second and the last. *Jen. Allg. Lit. Zeit.*

JURISPRUDENCE.

ART. XII. Kiel. *Von den alten Cimbrischen und Sächsischen Eidesgerichten, &c.* On the old Cimbrian and Saxon judicial Oath, and on the Ditmarsh *Nemede* in particular: by J. C. F. Heinzelmann. 8vo. 36 p. 1793.

This little tract, which first appeared in a periodical work (*der Schleswig-Holsteinischen Provinzialberichte, jahrg. VII, hefte 2*), is of sufficient importance to deserve a separate publication. The german

man laws were contented in very few cases with the bare oath of the accuser, or of the accused, and therefore required or permitted several of the relations or friends of the party to swear with him. These were called in lower Saxony the *nemede*, or named, and commonly consisted of seven or twelve persons. From these Mr. H. takes occasion to make some inquiry concerning the *zwölfsmännergericht* (the court of twelve) of the goths and cimbrians, which was either permanent, or particular for each cause, and from which the british jury seems to have sprung.

Jen. Allg. Lit. Zeit.

PHYSIOLOGY.

ART. XIII. *Lettre de M. des Genettes, &c.* Letter from Mr. des Genettes to Mr. Delam  therie, on Animal Electricity.

Journal de Physique.

This letter contains the following extract of a letter from Mr. Fontana, published in Italy.

‘ With respect to the movement of the heart, I can affirm, that it is easy to accelerate it’s palpitations, if it be in motion; or to renew it’s motion if it be at rest. It suffices to place it between two metals, zinc and antimony for instance, so that one part of it be in contact with one of the metals, the other with the other; and make a communication between these metals by means of a conductor. The phenomena I have mentioned will then take place, even if the heart be separated from the body, and cut in pieces. More than this, I can assert, that I can at pleasure produce contractions in earth-worms, insects, and animals destitute of brain and nerves. I shall very soon publish a work on the new principle of muscular motion, discovered at Bologna by prof. Galvani; and I hope strictly to demonstrate, that this principle has nothing in common with electricity; and that, whatever it be, it never occasions the ordinary contraction, or reproduces the ordinary movement, of the muscles of animals. Thus this obscure principle is reduced to a very beautiful phenomenon, the nature and uses of which yet remain to be discovered.’

ANATOMY AND PHYSIOLOGY.

ART. XIV. *Leipfic. Scriptores neurologici minores selecti, &c.* Select neurological Tracts: or short Essays respecting the Anatomy, Physiology, and Pathology of the Nerves: republished by Chr. Fred. Ludwig. Vol. III. 4to. 340 p. 5 plates. 1793.

This volume begins with the valuable dissertation of Behrends, *Cor Nervis carere* [see our Rev. Vol. xv, p. 234], which is particularly interesting, since Galvani’s experiments have occupied the attention of physiologists, as they have been found ineffectual to excite the motion of the heart [see the preceeding article]. Mr. L. has added some excellent notes. The other dissertations in this volume are 2. Wrisberg de Nervis arterias vasaque comitantibus. 3. The same de Nervis pharyngis. 4. Paletta de Nervis crotaphitico & buccinatorio. 5. Girardi de Nervo intercostali. 6. Iwanoff de Origine nervorum intercostalium. 7. Ludwig (the editor’s father) de Plexibus nervorum abdominalium atque nervo intercostali duplici. 8. Haase de Nervo phrenico dextri lateris duplici, parisque vagi per collum decursu. 9. The same de Plexibus œsophageis nervosis, parisque vagi per pectus decursu. 10. Klint de Nervis brachii. 11. Ebell Observationes neurologicæ & anatom

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comparata. 12. Isenflamm & Doerfler de Vasis nervorum. 13. Krause de Sensilibus partibus corporis humani. 14. Michelitz Scrutinium hypotheseos spirituum animalium. 15. Oshaer de Actione systematis nervosi in febribus. 16. Ploucquet & Bauer de Cephalalgia methodo naturæ accommodata in species digesta. 17. Sæmmering de Acervulo cerebri. *Jen. Allg. Lit. Zeit.*

C H E M I S T R Y.

ART. XV. Breslau and Hirschberg. *Ueber die neuern Gegenstände der Chymie, &c.* On modern Subjects of Chemistry. Part III. Containing a Sketch of a Criticism of the Antiphlogistic System, with an Appendix: by J. B. Richter, Ph. D. 8vo. 233 pages. 1793.

We have already noticed the former two parts of Dr. R.'s work [see our Rev. Vol. xv, p. 234. 235], and in the present we find him engaged in the defence of the doctrine of phlogiston. The hypothesis of Dr. R. has such an affinity to that of Scheele, it may be almost termed nothing more than an able exposition of it: and as it is perfectly reconcilable with all the experiments on which the antiphlogistic system is built, and explains some phenomena for which this does not sufficiently account, we cannot avoid recommending an attentive perusal of this work, written with equal candour and ability.

NATURAL KNOWLEDGE.

ART. XVI. *Lettre de M. de Luc, &c.* Letter from Mr. de Luc to Mr. Delametherie, on Cohesion and elective Attraction.

Journal de Physique.

In his last letter Mr. de L. treated of gravitation, according to the theory of Mr. le Sage [see our Rev. Vol. xv, p. 467], and in the letter before us he proceeds to examine another important property of matter, that by which bodies cohere together. From the well known physical experiment, which proves, that the pressure of the external air will cause the adhesion of two bodies together, if the admission of air between the surfaces in contact be prevented, Mr. de L. infers, that the particles of bodies are made to cohere in like manner, by the external pressure of an elastic fluid. In this way two plates of glass may be made to adhere; and if we take gratings of that substance instead of plates the adhesion will be the same. Conceiving several of these gratings to be united together in this way, we shall have a body porous and pervious to light. Mr. le Sage has supposed, that atoms, or the indivisible particles composing bodies, are not solids, but a sort of cages, the bars of which are excessively small in proportion to their vacuities. Through these vacuities, and those that will exist between the cages when assembled to form a body, vacuities which the mind can magnify at will, all those subtile fluids, that manifest their existence by their effects, may move. If we admit this general idea, it is easy to conceive these cages, or atoms, to differ in figure, and in the proportion of their solid parts to their vacuities; and supposing too, that the fluid, which occasions the cohesion of bodies, is composed, like light, of different particles; we shall have causes sufficient to produce all the different degrees of cohesion observable in different substances, and it will be obvious why atoms of one kind have

have a tendency to unite with atoms of another particular kind, in preference to atoms differently formed, which is the case in elective attractions.

T A C T I C S.

ART. XVII. *Hanover.* Mr. Scharnhorst has published a third volume of his Officer's Manual [see our Rev. Vol. VI, p. 242], in which he treats of the arms, disposition, and movements of cavalry and infantry, &c. It contains 349 pages, and 5 plates, beside many figures intermingled with the text. *Jen. Allg. Lit. Zeit.*

P O L I T I C A L O E C O N O M Y.

ART. XVIII. *Berlin.* *Aktenstücke die Reform der Jüdischen Kolonien in den Preussischen Staaten betreffend, &c.* Authentic Pieces respecting the Reform of the Jewish Colonies in the Prussian Dominions: with an Introduction: by David Friedländer. 8vo. 188 p. 1793.

Soon after the accession of the present king of Prussia, the heads of the Jewish community at Berlin sought to be in some measure relieved from their oppressions, and admitted to participate in the rights of his other subjects. For this purpose they requested permission to consult with provincial corresponding societies, which was granted; and at the same time a royal board was appointed to consider what steps it might be proper to take in their favour. The proceedings are here related; and a general reform of the situation of the Jews in Prussia would have taken place before this time, but for the war. This pamphlet is calculated to give us no very unfavourable idea of the Jewish character in general, or of its author in particular.

Jen. Allg. Lit. Zeit.

ART. XIX. *Amsterdam.* *Gedenkschriften, betrekkelijk het Zeekeelschool voor de Seewart.* Memoirs of the Naval School. 8vo. 248 p. 1792.

In 1780 Mr. W. Tittingh published a tract on the scarcity of seamen in the United Provinces, and first showed the practicability and advantage of establishing a seminary for sailors in Holland. After the victorious engagement off the Doggerbank, considerable sums were subscribed for the purpose, and the government of Amsterdam gave the old workhouse for the use of the institution. It has a fund of a million of guilders [87,500l.] and receives annually considerable benefactions from India.

Jen. Allg. Lit. Zeit.

H I S T O R Y O F L I T E R A T U R E.

ART. XX. *Florence.* *Catalogus Codicum Sæculo XV impressorum, &c.* A Catalogue of Books printed in the 15th Century, preserved in the Magnabechian public Library at Florence: by Ferd. Fossi, Keeper of the Library. Vol. I. Fol. 406 p. beside the preface and dedication. 1793.

With regard to the ancient history of printing this is a valuable work. The books are alphabetically arranged; their descriptions are full and exact; of some the whole of the prefaces and the dedications are reprinted, and short lives of the authors are given. This volume goes as far as the letter H: the second will soon follow.

Jen. Allg. Lit. Zeit.

ART. XXI. Prague. *Geschichte der Böhmisches Sprache und Literatur*, &c. History of the Bohemian Language and Literature: by Jos. Dobrowsky, Fellow of the Royal Bohemian Society of Sciences. 8vo. 224 p. 1792.

Mr. D. has already published several essays, separately, and in the memoirs of the society of which he is a member, on the history of his own nation and language, which sufficiently prove, that he has studied them with attention; and the present will by no means diminish his reputation. We find a professorship of the bohemian language has lately been established at Prague, and also a society for the improvement of the vernacular tongue: but there is great reason to presume, that it's use will soon be confined to the lower class, and that only in particular districts, so that it will not be long perhaps before it becomes a dead language. To promote the use of the german, indeed, a law has been made, prohibiting children from being taught latin, till they have learnt german. *Jen. Allg. Lit. Zeit.*

ART. XXII. Parma. The 5th volume of ab. Andres's History of Literature [see our Rev. Vol. 1, p. 243] was nearly ready for publication the latter end of february last. He informs us, too, that he has published an Essay on the Philosophy of Galileo, *Saggio della Filosofia del Galileo*, and a defence of his countrymen, under the title of *Difesa degli Spagnuoli, falsamente accusati di coruttori del Gusto Italiano del Secolo XVI*, 'A Defence of the Spaniards, falsely accused of having corrupted the Taste of the Italians in the 16th Century.'

ART. XXIII. Linköping. Dr. Lindblom, the present bishop of this place, has just published the first volume of an account of the library here, under the title of *Linköpings Bibliotheks Handlingar*, 8vo. 416 p. The library is particularly distinguishable for it's icelandic books, and fragments of ancient swedish history.

ORIENTAL LITERATURE.

ART. XXIV. Hall. W. F. Hezel's, &c., *Allgemeine Nominal-Formenlehre der Hebräischen Sprache*, &c. A general System of the Formation of Hebrew Nouns, for the studying that Language with more Certainty and Facility: by W. Fred. Hezel. 8vo. 320 p. pr. 1 r. 1793.

They who wish to cultivate the hebrew language will be pleased, to find Mr. H. has here performed, what in his excellent hebrew grammar he gave us some reason to expect.

Jen. Allg. Lit. Zeit.

COINS AND MEDALS.

ART. XXV. Valentia. *Numorum Hebræo-Samaritanorum Vindiciæ*, &c. A Defence of the Hebræo-Samaritan Coins: by Don Francis Perez Bayer. 4to. 1790.

This attempt of Mr. B. to defend the authenticity of the samaritan coins against prof. Tychsen was to have been followed by a work of more importance on the ancient coins of Spain, in three volumes, which was nearly completed at the death of the author, on the 21st of january last. He had attained the age of eighty-three.

Jen. Allg. Lit. Zeit.

PROGRAMMA
OF
TEYLER'S SECOND SOCIETY,
For the YEAR 1794.

The Members of TEYLER'S *Second Society* have thought proper to propose the following Question :

“ Do the Experiments, made by SPALLANZANI, with
“ Frogs and other Animals, added to the Observations
“ of HALLER, furnish sufficient Grounds for admitting
“ the pre-existence of animal Seeds or Germs, (*pré-
existence des germes*) and thus for considering the Pro-
“ pagation of Animals as issuing forth from certain
“ Seeds or Germs, which have been formed ever since
“ the Existence of the animate Creation ? Or **are** there
“ any Observations, which effectually controvert the
“ abovementioned Doctrine of the pre-existence of
“ animal Seeds, and at the same Time establish the
“ contrary Position, viz. that there exists in Nature a
“ Power of Generation or Formation, described by
“ BLUMENBACH (*Nisus formativus*) and to which
“ Power the Propagation of Animals may be attri-
“ buted ? ”

The Prize allotted to the best written Answer is a Gold Medal, of the intrinsic Value of *Four Hundred Guilders*.

The Answers must be written in a legible Hand, either in *Dutch, Latin, French, or English*, and sent, in the usual Manner, without Signature, but with a sealed Billet, containing the Author's Name, to TEYLER'S FOUNDATION HOUSE AT HAARLEM, on or before the first of April, 1795, in order to be adjudged before the first of November of the same Year.